A PARADIGM FOR CHURCHES: THE USE OF TECHNOLOGY IN MINISTRY

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ABSTRACT

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THE USE OF TECHNOLOGY IN MINISTRY

by

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The world has evolved with the digital age. Ministers and ministries can and should evolve and progress with it. The project consisted of five training sessions covering the following Microsoft products, Windows, Word, Excel, PowerPoint and Bible research using Bible software and web-based Bible resources. Each participant either gained new skills or improved on existing skills. Although there is argument against change and keep things as they are there is ample reason to change, to advance and to bring ministry into the 21st century.

CHAPTER I

MINISTRY FOCUS

Life began and was nurtured for this writer in New York City in a single-parent household with an older brother. Never married, this writer's mother partnered with two men to produce her sons. Remaining single gave her the freedom to raise her sons as she thought appropriate.

While her sons were toddlers, she said a prayer that would pretty much seal the future for them. "Lord, if you help me raise these boys, you can have their lives and mine."

As recalled the first experience of church for this writer was during childhood before school age. The family attended a church in Brooklyn called BibleWay. Among the interesting things remembered were the ladies who would "catch the Spirit." People became excited by the preaching and some lively singing and praise. The most interesting sight recalled from those days is that of the theatrics associated with the preaching. Imagine if you will, a pulpit stretching across the entire front of the church. To approach the podium one must use the steps on either side of the pulpit. Near the end of the sermon the preacher takes the microphone off the podium. He then runs to the left side of the pulpit. He grunts, clears his throat, says "Thank you, Jesus," and runs to the right end of the pulpit. Once again he grunts, clears his throat and says "Thank you, Jesus," and runs to the center of the pulpit, right behind the podium. He lays the microphone on the podium, takes a few steps back and runs forward and somersaults over the podium, lands on his feet, runs up the center aisle and back, runs around to the

left steps of the pulpit walks up the podium, picks up the microphone and says “Thank you, Jesus.”

As you might imagine, that episode did not contribute to any confidence one might have had in preachers. There were several other negative contributions to the confidence this writer in preachers in later years. But during this time there were some positive examples of preaching as well. The regular pastor of BibleWay, was a very caring man. Ms Webb recalled she could rely on him as if he were one of her own family. She recalled she felt as if he was a brother.

It was then time to enter elementary school. The mother of this writer felt a better education was available in a parochial school environment than in the public school system. This meant the first six years of education was in Catholic school. What comes with that, of course, is six years of Catholic training.

Baptized and confirmed, this writer spent the six years in catechism classes and as an altar boy. In fact, at one point there were thoughts of becoming a priest. But, here again, it was the priests who dropped some doubt about ministry from that vantage point. As a 7- and 8-year old this author was sent to the store to buy cigarettes and alcohol for the priests.

Later in life information was released about a number of Catholic priests and nuns. Specifically, in many dioceses there were convent renovations. While razing several convent buildings there were hundreds of fetuses found buried around them. As the story broke in local news it was reported these were the unborn of the nuns and the priests.

Although there were some negative experiences related to the Catholic Church this was the beginnings of laying the spiritual foundation for this author. That time helped to develop a commitment to the basics of a spiritual life. The Bible says, "Train a child in the way he should go, and when he is old he will not turn from it."[1]

Another aspect of my Catholic Church and School experience was a friendship initiated in the first grade. During the time spent at Our Lady of Victory in Brooklyn, this little black boy and his white friend were virtually inseparable and the best of friends. It was then that this author began to believe we are all God's children and He does love us all.

Spiritual life would take a definite turn, and not a simple denominational turn. With the influence of relatives who were already committed members, the family joined The Nation of Islam. Attending Mosque number 7 on 125th Street in New York City it was an honor to sit under the teaching of Malcolm X.

Following Islam there was the Presbyterian Church. During those years there were summers spent with an aunt and uncle in Chicago. The uncle was a Baptist pastor, and under whose wing was a lot of actual formative spiritual growth.

It was during that time that God spoke to this author in a dream. It was evident from this early age that this was a calling into ministry. It was this event which made it known, although not acknowledged it at the time, that God had His hand on this writer's life.

The ministry God birthed in this writer was not one of a particular denomination. It was not one of a particular culture. The ministry God birthed was and is one of ministering to all of His people. Since the beginning of my experience in ministry God

[1] Proverbs 22:6, NIV

has set the outlook of my ministry toward serving as wide a variety of His people as possible.

In seminary there was a requirement for a field education experience. This is a practice of spending a year at a church as a student pastor learning from the pastor or a pastoral staff. When the time came for this experience, this writer was led to alter that experience. Instead of spending the year at one church, God led this author to choose four churches at which to spend an equal amount of time to complete the year. Chosen were two predominately black churches, two predominately white churches, two churches pastored by men and two churches pastored by women. Two of the churches were Church of God congregations, one was a United Methodist congregation, and one congregation was non-denominational church. In two of the churches, the pastors were unquestionably the CEOs; the others were run by committee. The one constant for each experience was the question: "What does it mean to be a pastor?"

At each church there was a different part of that answer. But, the bottom-line answer, common to all four experiences, is that to be a pastor is to love your flock. It is important to be in touch with their needs and do your best to satisfy them. It is important to be a good leader no matter the governmental structure of the church in which you serve. An additional lesson learned at all of the churches is the way God prepares us to fit into any and all of these environments.

Each of these experiences resulted in great education and lifelong friendships. Of them all, however, the experience which resonated most was the time spent at Rhema Christian Center. The stay at Rhema was very impactful It was like finding a spiritual

home. The administration was visionary. And the focus on growth was refreshing. If there a choice of one of the four Rhema would have been the place to settle.

Immediately upon graduating from seminary there was a call to serve a small church in Jeffersonville, Ohio. To say the Jeffersonville Church of God was a small church would be an exaggeration; on a good day there were 20 people in attendance. The church was populated mostly by one family. It was not, however, a one-culture church. The family, and hence the church, was very much mixed. It was also dominated by that same family. This was most definitely "their church." The problem with that is there is very little, if any, possibility for growth or advancement in that church. At the end of every service the preacher is greeted at the back of the church with compliments on the sermon. However, there was never any evidence of anything the preacher said having any effect on any of the members' lives. No one showed any signs of growth in their lives as a result of the knowledge and spiritual information they'd received. The director of Ohio Ministries for the Church of God gave provided sage advice for serving this church. He said this was a good training ground at which to hone preaching skills. He said enjoy the response given for the sermons and don't expect life changes. Following this advice, the stay at Jeffersonville Church of God was a pleasant and good learning experience.

Next, there was a request to fill the pulpit of East Linden United Methodist Church. Regular attendance was about 40 to 50. On a good day, Easter or Mother's Day, there might be as many as 75 or 80. The demographic was mostly in the senior citizen range. The other African-American family and two Euro-American families were the balance which brought the average age to 60. For the most part, the church

congregation was content to stick together just long enough to watch each other die off. While at East Linden, a predominantly African-American church had to find a place to worship because its building was in great need of repair. With some arbitration by the District Superintendent, the people of East Linden agreed to share our worship space with them. For the use of the space the other church would give East Linden a rent payment each month. The rent helped to sustain East Linden, which desperately needed that income. Each church altered its worship time a little to accommodate the other. The building was divided by room use. And, for the most part each church stayed out of the other's way.

The next appointment was Clair United Methodist Church. It was predominantly African-American. The membership was officially 93. But, commonly there was between 30 and 50 in worship. Like most churches, on Easter and Mother's Day the church was packed with more than 150 worshippers. The church was continually struggling to make ends meet. At any committee meeting the main topic of discussion is how to raise money rather than what ministries to embark upon. It was difficult to focus on ministry when the most immediate issue is keeping the lights on. The entire first year of this appointment was filled with conversations about meeting the modest salary of the pastor.

At the beginning of this appointment, the church had recently completed a renovation. In fact, the authority for complete occupancy had not been issued yet. This renovation caused the church to be in debt for $200,000. Staying current on the payments for the renovation automatically put the church behind on the rest of its responsibilities.

There was good news. Clair was a great family church. Most of the church is comprised of several families. Moreover, the whole church was one big family. When the appointment ended, the church was still a loving family as well. Some members left the church but still hold some love for Clair. Some left permanently without looking back. Still others remain, but with deep painful feelings.

With everything else going on, the congregation, as a body, maintained the desire to minister to the community in which we worshipped. Clair was once a neighborhood church. Most of the members grew up in the neighborhood surrounding the church. Since that time most, if not all, had grown up, become somewhat prosperous, and moved to more affluent communities. The community surrounding the church, meanwhile, had changed somewhat in its culture and complexion. It was very much a mixed-culture community, but not an affluent community. It represented a good cross-section of our society. The common desire throughout this congregation was to once again make this a neighborhood church.

There were wonderful advancements over those three years. Long dormant, the Inspirational Choir was once again active. The voices of the young adults filled the sanctuary the second Sunday of every month. They traveled to other churches when this author had been asked to speak. The youth birthed a wonderful liturgical dance ministry in the first year of the appointment. The young people of the church came together to form “Poetry in Motion.” They were sought after all over the city by churches in and outside of the United Methodist Church.

All of these assignments were, as one state ministry director put it, very good training ground. They all allowed for the development of the skills God had implanted.

And these "training grounds" were so varied because of one other thing God implanted. That is a ministry that has crossed several traditional and parochial settings. As mentioned earlier, this writer has been a part of Catholic churches, Presbyterian churches, Baptist churches, the Nation of Islam and independent churches as well. It has been a honor and wonder of experiencing a cross section of people.

In all of the ministry experiences, however, the long-standing relationship with one of the ministries which was a portion of the field education. Three months were spent with Rhema Christian Center. Pastor LaFayette Scales, pastor of Rhema Christian Center and this writer became very good friends during the time spent at his church. He also became somewhat of a mentor. His style of teaching and preaching was tremendously impressive, as was his display and distribution of knowledge in his messages.

As well, Rhema represented the kind of ministry God was building this life. There were representatives of all races and social groups attending Rhema. This was the first ministry this author was a part of in which it could truly say all God's people were represented. Other multicultural representations have been seen in the past. However, in the one major case, Covenant Believer's Church in Pittsburgh, the church was intentionally structured for multiculturalism. There was a black pastor and a white pastor. There were members of many cultures in the choir. In fact, this was intentional also, there was a set of twins in the choir to invite that portion of our culture.

At Rhema, however, multicultural representation happened organically and not as part of a deliberate strategy to entice members of various cultures to come. It was the ministry of Rhema Christian Center that brought the variety of people in. It was the

truth in the Word of God and the practice of God's truth that made Rhema attractive to so many cultures.

It has been the belief of this writer God has a plan for each of our lives. It has also been the belief of this writer that God sets a path for our lives. In the path that God sets for our lives each one of the experiences we have prepares us and builds us for the plan He has for us. Some of the positive and negative spiritual influences the life of this writer have already been detailed. There have also been experiences that have shaped the life of this writer that are not necessarily spiritual experiences. But they have had as much an impact on and are as much a part of the building blocks of who this writer is as a man of God as they are a part of who this writer is as a man of the world. **All** of our experiences, good and bad, are the building blocks God uses to make us the men and women He wants us to be for the plan He has for our lives.

This writer called on the name of Jesus. He has been Lord and Savior. But experiences in the Nation of Islam introduced this author to another way of worshipping God, to another one of God's names and to another part of Abraham's lineage. As was earlier mentioned, the reason of this author for leaving and Malcolm's reason for leaving were pretty much the same. He had the advantage of a trip to Jerusalem to help him formulate his thoughts. But there was something in the spirit of this writer which said this was an incorrect marriage. In one of his post-trip speeches Malcolm said he is still a Muslim. He said his religion is still Islam. Then he clarified his separation. He said when he is involved in his politics he takes his religion and puts it in his back pocket and goes on to do what he must do. Then, when finished, he takes his religion out of his pocket and wraps himself in it. Oh, if so many of our outspoken men and women of the cloth

would take on that same principle today — both worlds, that of politics and that of religion would be a lot less muddy. Yet today, as in the case of the Nation of Islam during Malcolm's time, many politicians hold up their religious beliefs to justify their political direction. At the same time, many religious leaders preach politics from the pulpit. In three of the Gospels Jesus is quoted as saying, "Give to Caesar what is Caesar's and to God what is God's."[2] In these three quotes Jesus is indicating the same separation of which Malcolm spoke when speaking of the two sides of his life, that of Black Nationalism and that of Islam.

In the later teen years, as ministers were watched in several parts of the country exhibit their frailties and weaknesses, it was first appalling by the misuse of the lofty position in which God had put them. But later there was sorrow for them. The sorrow was for the fish bowl they had been put in. Every man and woman in this country has some weaknesses. Everyone has some frailties. Every one of us has something by which we have fallen short of the standards we feel are set by God and so rigidly monitored by man. The Bible says "All have sinned and fallen short of the glory of God."[3] In fact, that verse in context with its surrounding verses reads, "This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by His grace through the redemption that came by Christ Jesus."[4]

We take so much time and exhaust so much effort identifying the sins of others that we overlook, conveniently, our own sins. Jesus spoke of this very thing when he said, "Why do you look at the speck of sawdust in your brother's eye and pay no

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[2] Matthew 22:21, Mark 12:17, Luke 20:25 NIV.
[3] Romans 3:23 NIV
[4] Romans 3:22-24 NIV.

attention to the plank in your own eye?"[5] So, this writer began to feel sorry for these brothers. At that time all the ministers I knew and knew of were men. But worse, it was a vow never to be put in that position. Even at that age, this author well aware of existing weaknesses. And this author was not about to be put in a position where they would be a downfall. So, with a very conscious decision, ministry was out of the question at that time. It was with the apparent weaknesses of the ministers of that day that this writer made the decision to walk away from the church and from God.

During the next 20 years, although this writer wanted to have nothing to do with God, He continued to have His hand on this writer. There were several times He saved the life of this author. There were several times He allowed this writer not to be the victim of personal decisions. He directed decisions which would put this author exactly where He wanted him when the time came to reclaim him from himself. It could have only been God who sat in the copilot's seat when all the power went out in an airplane this writer was flying allowing for a safe landing at Baltimore Washington International Airport. It could have only been God who sat in the passenger seat while this writer was driving more than 30 miles and could not remember being awake for any of it. God kept this writer through alcohol and drug abuse and many other less than honorable decisions. Yet, He kept this writer all the way.

However, 20 years later God saw fit to begin the plan He had for this life. It was as if God decided to pull this writer out of his own way before he really hurt himself eternally. As soon as He touched this writer He began to work. He began to shape and guide this life for the ministry He had prepared.

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[5] Matthew 7:3 NIV.

First, He gave this author an environment in which to grow while learning to serve Him. At the First Church of God it was possible to serve while learning both how to be a Christian and a new minister. The time spent there gave this writer an appreciation for ministry as well as for the minister. While there this writer also had the opportunity to grow in variety of ministry while also on WBBY. The experience of working with all of the ministers who were speakers on the Daybreak program allowed this writer to see and hear so many points of view with respect to the importance of a relationship with Jesus Christ. It also opened views on how we worship God. And although that is a broad statement, it is also a vast treasure of experience and an insight into the hearts of so many of God's people.

Since this story began this writer has left Clair United Methodist Church and returned as an associate minister at the First Church of God. In that time, the relationship with Pastor LaFayette Scales and Rhema Christian Center was re-established.

Rhema has always been a non-traditional environment, as is the context of the ministry God has planted in this writer. Pastor Scales and those in church leadership have always believed in a setting that welcomes all of God's people. Hence, the church is constantly influenced by all areas of their social environment. People from all walks of life attend Rhema. And, each brings the realities of life outside the church. The question might be asked of each attendee or member, "What does it take to make life function in your corner of the world?" And that is the same question each person would like to see answered in their church. That is also the same question which must be answered in each person's ministry.

As one might stand back, it would be an interesting dance to watch each of these questions being at least addressed, if not answered, collectively. The observation becomes an even greater dance when all of the many ministries at Rhema are taken into consideration.

One thing which has played a part in the newly resurrected relationship is the desire at Rhema for the overall self-improvement of the ministers, staff and congregation. Nowhere else has this writer seen such a concentration of classes for the members of the church which relate to "What can I do with my life today?" Of course, there were classes strictly related to the study of the Word. Beyond that there were several classes which dealt with what God's Word means to God's people in the life we live today. It is the belief of this writer God wants His people to understand Scripture in order to live a holy life. It is also the belief of this writer God wants His people to understand the gifts and talents He has given them.

Rhema also stood out as one of the few churches of the time that put technology into its fullest possible use. While less progressive churches and ministries were still relying on paper tables and one or two corded microphones the ministries at Rhema were using computers, projectors, large screens and wireless microphones. While many churches were still keeping church and ministry records on 3x5 cards or ledger paper Rhema was already using computer software to maintain and update records.

From the observation of Rhema and a few churches like it this writer came to the conclusion that some churches were progressing as available technology progressed. However, observing many other churches produced the realization that there were still a majority of churches stuck in the 20th century. There were still a majority of churches

and ministries that will not progress in the way ministry is carried out no matter what becomes available to them.

Hence, it was the belief of this writer that ministers and ministries can be taught to change. It was the further belief of this writer that with a basic amount of training any minister or ministry can put the technology available today to use.

CHAPTER II

THE STATE OF THE ART OF PREACHING IN THIS MINISTRY MODEL

In our country today there are a multitude of models from which one who stands in the pulpit can form his or her preaching. They range from standing in the pulpit and reading from the Bible to elaborate dissertations with no basis in biblical text at all. The questions for each person who stands behind the sacred desk are, "What are you saying to the people of God?" and "How will what you are saying prepare each of God's chosen people for the path He has laid out for them?"

It is true that God has a plan for our lives. It is also true that much of the understanding of that path is based on what is heard from the pulpit. While the true responsibility for hearing from God rests with the individual and his or her relationship with God, it is true and it is evident most people who wear the title of Christian rely on the preacher to "bring the Word."

The person who stands before God's people has an awesome responsibility. First and foremost, that person must have a clear enough mind, at that moment, to be able to hear from God. That person must also be free enough to be used by God. The messenger of God must be able to be just that — a messenger. The preacher must be willing to allow God to take over mind, heart and mouth. There is a story of a preacher who was quoted as saying, "If I could have, I would have sat down and watched God work." There must be that much willingness to "let go and let God."

Second, that person must be well prepared for what God has chosen him or her to do. That means he or she must use every available resource to be sure what is presented to the congregation is neither prepared haphazardly nor presented

unintelligibly. Paul admonishes Timothy in preparation for delivering the Word: "Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth."(NIV)[6] However, the King James Version provides the more familiar reading of this verse: "**Study** to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."[7]

Based on this verse, Paul was delivering a mandate to Timothy and all who follow in his footsteps standing behind the sacred desk to be as prepared as possible when delivering God's Word. In today's world being prepared means using all the tools available to complete the assignment of correctly handling the Word of Truth. That may mean reading as much as possible about the subject matter to be unfolded by God's representative in order to satisfy that mandate. It is the belief of this writer that it also means making use of all of the tools available to accomplish this task.

There are five foundational ministry terms defined by the forefathers of today's Christianity: **Leitourgia, Kerygma, Koinonia, Diakonia** and **Didache**. These five foundations are the measure by which any tool should be measured before it is considered to be satisfactory—or appropriate—to God's Word. They are essentially the mechanics of ministry.

Leitourgia means service — specifically, a ritual, priestly or sacrificial service. By extension this implies the high-priestly office of Christ[8] as referred to in Hebrews 8:6:

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[6] 2 Tim 2:15 NIV.
[7] 2 Tim 2:15 KJV.
[8] Dictionary of Latin and Greek Theological Terms 1985

[6] But the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, and it is founded on better promises. (NIV)

This service—Leitourgia--refers to the offering that the Gentile churches are raising for the poor Christians in Jerusalem. The Greek word, however, often means "public service" in a secular sense).[9]

As Leitourgia is applied to modern ministry, it refers to that which is liturgical, or that which is a part of worship. In his book *What is Liturgical Theology*? David W. Fagerberg poses the question, "Why has the substitution of liturgy for leitourgia scarcely been noticed?" He offers a couple of possible answers. Then he identifies what he sees as the most troubling result. He says it is the apparent loss of sensitivity to ecclesial identity and to the deep structure of liturgy.[10]

One reason for these losses Fagerberg identifies is the continued evolution of ministry resources. As ministry evolves and resources evolve there are more and more modern influences of what is ministry and what is required in ministry. There are many areas of life in which those activities which were gladly time-consuming have been relegated to a "drive through" activity. And as so many areas of life evolve as a microwave era grows, the preparation of and participation in ministry is not left out. One example is how much of worship is planned around the time the next sports broadcast will appear.

As life and ministry devolve into short cuts and microwavable segments there is a software package which both supports the "short cut" demands of society as well as the

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[9] UBS New Testament Handbook Series 1961-1997
[10] What is Liturgical Theology? David W. Fagerberg 1992

traditional lietourgia of ministry. The package is PC Study Bible (Bible Soft 1988-2007). It can satisfy the needs of the novice who is just beginning to study the Bible or just beginning in ministry as well as the seasoned theologian requiring in-depth studies of original works, like the writings of John Wesley or Martin Luther. With this software package one is not limited to the large-shelf resources which might deter someone in a hurry from getting the complete and accurate information required for worship.

Kerygma is a systematic statement of the theology of the primitive Church as revealed in its preaching. The kerygma was the "proclamation of the death, resurrection, and exaltation of Jesus that led to evaluation of His person as both Lord and Christ, confronted man with the necessity of repentance and promised the forgiveness of sins."[11]

The noun *kerygma* occurs eight times in the New Testament. Its basic meaning is "that which is preached, the message." In some verses, however, it seems to indicate the activity of preaching, e.g., in Titus 1:3 Paul speaks of God bringing His word to light through "the preaching" entrusted to him.[12]

In the *Pocket Dictionary for the Study of New Testament Greek* © kerygma is the "apostolic message of the Gospel or the act of preaching the Gospel." The term often refers to the message as it was first proclaimed, presumably as in the sermons in Acts and elsewhere.[13]

Thomas C. Long says, "To be a preacher is to be entrusted with the task of speaking the word humanity most urgently and desperately needs to hear, the glad

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[11] ISBE
[12] *International Standard Bible Encyclopedia*, revised edition 1979
[13] *Pocket dictionary for the study of New Testament Greek / Matthew S. DeMoss. Downers Grove, Ill. : InterVarsity Press, c2001*

tidings of God's redemption through Jesus Christ. To be a preacher is to be a midwife. We do not create the word; we do not establish the time of its arriving; we cannot eliminate the labor pains that surround it; but we serve with gratitude at its coming and exclaim with you at its birth."[14]

It is with the words of Thomas C. Long and the definition of *kerygma* that each preacher must be adequately prepared each time he or she stands behind the sacred desk. That preparation can, and sometimes does, require hours of study and writing before what is to be delivered to the community of faith is in its final form. One question to be asked here is, "What is that form?" Is that form one which can be picked up and delivered? Or is it one which requires even the writer to squint at and decipher while attempting to deliver? Another question relevant here is how accurate is the study behind the preparation.

As is suggested by the definition of *kerygma*, the preacher is the one who proclaims the death, resurrection, and exaltation of Jesus that led to evaluation of His person as both Lord and Christ, confronted man with the necessity of repentance and promised the forgiveness of sins.[15]

The question, "What is that form?" can partly be answered by looking at the tool used in preparing the Word for delivery. The tool must be one which both allows the document to be well prepared and the one delivering the Word to be able to clearly and comfortably see what is on the page. Of all of the Microsoft Office products, Microsoft Word is the most widely used. This is because it serves so many areas of life. It is usable in the business arena for everything from the daily memo to the formal corporate

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[14] Thomas C. Long, The definition of kerygma, 1989
[15] *International Standard Bible Encyclopedia*, revised edition 1979

letter to the office reading list. In the home it is useful for grocery lists, letters to family members, holiday greetings, homework and even mailing labels and envelope addressing. Similarly, In ministry, Microsoft Word can be that one tool which is the difference between a well-prepared sermon and some handwriting on yellow legal pad. The most common format for effective sermon preparation is 16-point Arial font with 1½ line spacing (similar to this manuscript, which is also in Arial font, but with 12-point type). This formatting gives the preacher the ability to comfortably read the sermon from the distance of the podium and maintain eye contact with his or her congregation.

At the time of this writing Microsoft was promoting its 2010 version of Word. However, most Word users, especially those new to the program were using the 2007 version. For many users, the 2007 version was a major change from earlier versions. But this change made the program more user-friendly and put many of the program's more useful tools in logical places and made them easier to find.

Admittedly, all the writing tools and ease of writing will not make the preacher any more prepared. Hence, there must be resources by which he or she can prepare with research and study. Bible study can be accomplished either from a computer-based resource or one which is found online. The computer-based resource, as mentioned earlier, is one like PC Study Bible.[16] This program includes just about every version and language of the Bible imaginable. Additionally, there are a variety of commentaries, Bible dictionaries, Biblical encyclopedias, a wealth of writings from Bible scholars, maps of the Holy Land including the travels of both Jesus and Paul, and a hymnal with the music background and words to a large collection of hymns. Without the usual wall-to-wall physical library seen in some pastoral offices, this program gives the user equal, if

[16] Biblesoft.com. PC Study Bible. Edited by James G. Gilbertson. Seattle, WA, 1988-2007

not greater, resources for accurate and in-depth Bible study. Without requiring such a large amount of storage on the local computer a similar resource can be found online. It is www.biblegateway.com.[17] www.biblegateway.com has at least 100 versions of the Bible in 50 languages. Although it is not quite as extensive as PC Study Bible, it is an excellent resource for biblical reference when preparing a sermon or Bible study program.

Koinonia, the Greek word for communion, was one of the names by which the early Church referred to the Lord's Supper.[18] This same Greek word is used in a marriage contract, in which the husband and wife agree to joint participation in the necessities of life. The key idea in the word is that of a partnership, a possessing of things in common, a belonging in common to.[19]

One of the most prominent modern theologians seen to promote the concept of *koinonia* was Clarence Jordan.

> Jordan, Clarence (1912-1969). Founder of Koinonia Farm. Born in Talbotton, Georgia, Jordan studied agriculture at the University of Georgia (B.S., 1933), but resigned his ROTC commission to become a licensed Baptist minister.
> While studying at Southern Baptist Theological Seminary (Th.M., 1936; Ph.D., 1939), Jordan developed strong convictions in favor of pacifism, racial equality and communal living. As director of Sunshine Center in Louisville, he was among the earliest white clergy to minister to inner-city blacks. In 1942, in company with Martin English, Jordan founded Koinonia Farm on 400 acres near Americus, Georgia. The farm was established as a racially integrated witness of Christian community, brotherhood and peace. Koinonia (Greek for fellowship) taught local farmers scientific techniques and prospered until its opposition to the postwar draft and racial prejudice brought its members expulsion from the Rehobeth Baptist Church in 1950.

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[17] Hengeveld, Nick. http://www.biblegateway.com/about/. 1993. www.biblegateway.com (accessed September 5, 2009).
[18] Biblesoft.com. PC Study Bible. Edited by James G. Gilbertson. Seattle, WA, 1988-2007
[19] Wuest's Word Studies from the Greek New Testament. Wm. B. Eerdmans Publishing Co., 1940-55

> For a decade after 1956 Koinonia suffered from an economic boycott as well as physical violence by its opponents. Jordan's response to the segregated South was his Cotton Patch Version of the New Testament, published in four volumes (1968-1973)--the New Testament translated into Southern vernacular and setting. In 1968 Jordan and Millard Fuller reorganized Koinonia Farm as Koinonia Partners, noted for its Fund For Humanity that provides non-interest capital for low-cost housing.[20] [21]

It is well understood and noted that *koinonia* is one of the most difficult parts of ministry. Some churches and ministries have become very comfortable following the "us four and no more" concept. Others find it hard to reach out beyond the boundaries of the cultural community of which they are made up. Dr. Martin Luther King Jr. said the most segregated time in America is 11 a.m. on Sundays. Americans are forced to work together. Americans are forced to eat together. Americans are forced to shop together. These have become law. However, when it comes to worship Americans seem to seek what is most familiar from a cultural prospective. Even with efforts like that of Clarence Jordan, much of America is still separated along cultural lines when it comes to worship.

Additionally, ministries sometimes find reaching out beyond current borders a daunting task, either because of cost or simply for fear of rejection. Some even take the position, "If it happens it will, if not it won't." In most cases there is never any real effort to branch out and "Love your neighbor as yourself," which is Jesus' second commandment.[22]

There are several technological solutions to what have become the *de facto* natural divisions in ministry. The most available and widely used in other areas of this society is the Internet. If a company exists it is almost assured it will have a Web site. If

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[20] Cloud of witnesses / edited by Jim Wallis and Joyce Hollyday. Marykinoll, N.Y. : Orbis Books ; Washington, DC : Sojourners, c2005.
[21] The substance of faith, and other cotton patch sermons. Edited by Dallas Lee. New York, Association Press [1972]
[22] Mathew 22:39 NIV 1973

fact, there are Web sites for almost every interest in society, from those who just want a public presence to those who earnestly have something of use to sell or promote.

The problem for most ministries seems to be a lack of understanding of how to make a presence on the Internet. And in some cases there is even a lack of understanding of what the Internet is. One means of overcoming such understanding deficits can be a course of instruction on the Internet, e.g. Internet Fundamentals.[23] This courseware gives the individual a thorough introduction to the Internet. It explains and takes the individual through e-mail; FTP, the transfer of files from the local computer to the Internet; chat; Web browsing; and domain names, the text that the user types in the "address" section of the browser. There are explanations of Internet safety; Web searches and how to make them as successful as possible and even the equipment necessary to make the Internet experience as positive as possible.

Completing Internet Fundamentals or a course like it gives the individual an understanding of how to use the Internet. The next step is to find a way for churches and ministries to have a presence on the Internet. At the time of this writing almost every interest imaginable has a presence on the Internet. The reason for that is because there are so many organizations which will help build and host a Web site for a fraction of what it would have cost less than 10 years ago. Among these is Yahoo Web Hosting.[24] This service offers design tools to help the novice or experienced Web designer put together an appealing Web site, including audio/video capability. Using a web-hosting service will allow the owner/user to present content -- such as a worship service or welcoming message from the pastor — on the Web site for viewers to access

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[23] Robbins, Curt. Internet Fundamentals. Dallas: Quessing Courseware Corp., 2001
[24] Yahoo, Inc. Yahoo Web Hosting. 2010. http://smallbusiness.yahoo.com/webhosting/ (accessed August 13, 2010)

at their leisure. The owner/user also has access to reporting, which keeps record of the traffic on the Web site. A personal domain name and e-mail are also available. This allows the owner to have a Web address with the title of the ministry, and all those associated with the ministry will have e-mail addresses indicating their association. Finally, there is 24-hour support with a web-hosting service. If for any reason the Web site is not responding at any time of the day or night there is help to get it back up and running.

Another potential host is Host Gator.[25] This service has similar offerings as Yahoo Web Hosting. Even its prices are comparable. It is incumbent on the ministry and responsible individuals to search and compare these services, but they can become key to assisting ministries reach their congregants.

Another solution that technology can provide churches is ease in keeping track of everyone who comes in the door. Ministries lose potential members because they lose contact. A program like Microsoft Excel (Microsoft Office Excel 2010) can be used to maintain a database with vital pieces of information like name, address, phone number, e-mail address and interests in ministry of all who enter the church. How much easier would it be to maintain contact with a visitor if that person's contact information and interests are electronically recorded? In addition, Microsoft Excel can be the source for previously mentioned labels and envelope addressing using Microsoft Word. Since Microsoft Office is an integrated suite, the programs work well together and can share information, adding to the efficiency of the user.

Koinonia can also be made possible when there is intentional diversity in the ministry. When there are several cultures represented in the congregation or in the

[25] HostGator.com 2010

community there must, by intention, be equal or similar diversity exhibited in the ministry. Such intentional diversity requires careful record keeping and scheduling to put the right people in the right place at the right time. This is once again a perfect application for Microsoft Excel. (Microsoft Office Excel 2010) With its database functions such as sorting, alphabetizing and date arrangements, Excel can make the structure of an intentionally diverse ministry appear as if it were natural occurrence. One ministry exhibiting such intentional diversity is The Covenant Church of Pittsburgh.[26] Upon entering this church it is impossible to feel unwelcome. No matter what culture a visitor belongs to, there is a reflection present indicating all are welcome.

Diakonia - NT:1248; from NT:1249; attendance (as a servant, etc.); figuratively aid, (official) service (especially of the Christian teacher, or technically of the diaconate): KJV - (ad-) minister (-ing, -tration, -try), office, relief, service (-ing). NT:1249 - diakonos (dee-ak'-on-os); probably from an obsolete diako (to run on errands); an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess): KJV - deacon, minister, servant.[27]

In Acts 6:4 the word "ministry," **diakonia** properly denotes the employment of a "servant," and is given to the preachers of the Gospel because they are employed as the "servants" of God and of the church. We have here a view of what the apostles thought to be the proper work of the ministry. They were set apart to do this work. It was their main, their only, employment. To this ministry their lives were to be devoted, and both by their example and their writings they have shown that it was on this principle they acted. Compare 1 Tim 4:15-16; 2 Tim 4:2. It follows also that if the apostles' time

[26] The Covenant Church of Pittsburgh. 2010. http://www.ccop.org/ (accessed August 13, 2010)
[27] Biblesoft.com. PC Study Bible. Edited by James G. Gilbertson. Seattle, WA, 1988-2007

and talents were to be wholly devoted to this work, it was reasonable that they should receive competent support from the churches, and this reasonable claim is often urged.[28]

Although these five terms are said to be the foundation of ministry, based on the above references *diakonia* seems to be the act of ministry itself. Some say the practice of *diakonia* is outreach, ministering to those whose spiritual needs are yet unmet. Terms for those today include the unchurched or the pre-churched, indicating part of the responsibility of the practice of *diakonia* is to spread the Gospel and the Good News of Jesus Christ. The question must be asked, "How is that being done in places of ministry today?" Another question that might be asked is, "Once they're in the door how are they kept in the door and how are they encouraged to come back?" The simple answer is making the worship experience interesting for those who would worship there. When a visitor arrives in a church for the very first time, what do they see? How are they greeted? How much work do they have to put into making the worship experience positive?

There was a student preacher at a seminary whose turn it was to deliver the mid-week worship service message. Before he began to preach he opened with a public service announcement. Referring to the lighted arches across the room he said, "There are 1,100 bulbs in this room. At any given time some of the bulbs are out. By the law of average it's usually 25 percent of the bulbs in the room. Today, 143 bulbs are out and need replacement. Since I've already counted them for you there is no need for you to put your head back and count the bulbs during my sermon." The intent of the public service announcement, of course, was to try and deter anyone sitting before him to try

[28] Biblesoft, Inc. n.d.

and camouflage nodding off with a feigned counting of the bulbs. The problem with simply ministering to those who don't come with their cups turned up is catching their attention and keeping it.

One of the most exciting tools available to accomplish engaged worship today is Microsoft PowerPoint. Microsoft PowerPoint takes what used to be a cumbersome slide show and brings it to life. When slide presentations were made from photograph negatives and little slides that fit in a turntable slide projector, it took a preacher several slides to make a point. If there was a sermon topic which had three sub-points there needed to be three or four slides to express them properly and only release as much information as required on each slide.

With PowerPoint is it possible not only to put all required information on one slide and release it at will, but also to add graphics, make the text tumble and roll and add color patterns never before imagined. The program will also allow the presenter to add sermon notes to each slide on a notes page, eliminating the need for the aforementioned Word document completely.

Microsoft PowerPoint is also useful during congregational singing or Scripture reading. With this program, visitors and members alike never have to feel as if they can't keep up because they don't know the words to a hymn or cannot find a specific passage in the Bible. They simply can look forward along with everyone else and join in the singing or Scripture reading. In addition, outreach and ministry become easier tasks when the recipient has fewer obstacles to overcome.

Elsie Anne McKee defines **diakonia** as almsgiving.[29] She says:

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[29] Diakonia in the classical reformed tradition and today / Elsie Anne McKee. Grand Rapids, Mich. : W.E. Eerdmans Pub. Co., c1989

> Calvin's description of the four key elements of proper Christian worship is particularly interesting for the way it includes diakonia, expressed in almsgiving, in the regular Sunday liturgy. Although the basis for this inclusion was biblical, it was also one response to a contemporary theological problem. Medieval Christians were very generous about charity, but long before the sixteenth century almsgiving had ceased to be a part of the order of the Mass, the proper worship service of the church. Protestants reintegrated charity into the chief liturgical event of Christian life, symbolically and practically drawing lietourgia and diakonia together again in the regular Sunday services. Almsgiving in worship following the model of Acts 2:42 was both a symbolic and a practical bridge between Sunday and the rest of the week.[30]

Again, Microsoft Excel makes *diakonia* a manageable activity. While it is an excellent program for handling large amounts of data, the primary purpose for this program is crunching numbers. Collecting, sorting and identifying what funds were received and where they go is a simple process using Excel. Add to that the ability to create charts which gives the user a graphic view of the numbers involved.

Didache n. A book of moral instruction, including a manual of church life and practice, written as if coming from the apostles. (The Teaching of the Lord through the Twelve Apostles to the Nations) The *Didache* is usually dated in the early second century. The term is sometimes used generally of catechetical material of the early church in contrast to *kerygma* (preaching).[31]

Teaching of the twelve apostles: III. Language of the Teaching. — The "*Didache*" is written in Hellenistic Greek, like the New Testament. It is the common Macedonian or Alexandrian dialect, with "a strong infusion of a Hebrew soul and a Christian spirit." The "*Didache*" contains 2,190 words; 504 are New Testament words, 497 are classical, and

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[30] McKee 1989
[31] DeMoss, Pocket Dictionary for the Study of New Testament Greek 2001

479 occur in the Septuagint; 15 occur for the first time in the "*Didache*," but are found in later writers.[32]

A further definition of *didache* can be found in The Teacher's Commentary (1987). The *Didache* was probably written about A.D. 100. It gives this picture of the future as understood in the post-apostolic church: "Watch for your life's sake. Let not your lamps be quenched, nor your loins unloosed; but be ye ready, for ye know not the hour in which our Lord cometh. When lawlessness increaseth, they shall hate and betray and persecute one another, and then shall appear the 'world-deceiver' as Son of God, and shall do signs and wonders, and the earth will be delivered into his hands, and he shall do iniquitous things which have never yet come to pass since the beginning. Then shall the creation of men come into the fire of trial, and many shall be made to stumble and shall perish, but they that endure in their faith shall be saved from under the curse itself. And then shall appear the sign of an opening in heaven, (a) the outspreading of the heaven; (b) then the sign of the sound of the trumpet; and the (c) third, the resurrection of the dead, yet not of all, but as it is said: The Lord shall come and all His saints with Him. Then shall the world see the Lord coming upon the clouds of heaven".[33]

The final of the five foundational ministry terms is "*didache*". Thus far in English terms the areas covered have been liturgy, preaching, fellowship and ministry or outreach. At this point comes teaching. As these foundational ministry terms are addressed in order, it is fitting that "teaching" is at the end. If more descriptive terms are

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[32] Biblesoft, Inc. n.d.

[33] Ante-Nicene fathers : the writings of the fathers down to A.D. 325 / edited by Alexander Roberts & James Donaldson ; revised and chronologically arranged, with brief prefaces and occasional notes, by A. Cleveland Coxe. Peabody, Mass. : Hendrickson Publishers, 1994

used to get to the current place, those areas covered have been the structure of the worship experience, the delivery of the Word, communing with neighbors whether in church, the community or beyond, and reaching a hand out to help those in need. Appropriately the time has come to discuss teaching. It is appropriate because it is really the one item either discarded or forgotten in most churches.

It is all right to get excited about the Word. It is also all right to spread love throughout the community. But if there is no teaching, what has brought excitement will fade along with the love spread around.

As in the secular world, teaching lays a foundation that will remain and be built upon for the entirety of life, in this case Christian life. Hence, as in the secular world, teaching in ministry requires proper tools with which to teach. Another reason for the appropriateness of the placement of *didache* is almost all of the technological tools mentioned in this chapter are fitting and can be vital for teaching. Microsoft Word is useful for preparing lesson plans and providing hand-out information for students. Microsoft PowerPoint is a wonderful tool for presentation of class content. Without having to read through a book or notes, the presenter is able to display and discuss course work easily. PC Study Bible has a wealth of information from which class material can be derived. It is also an excellent source for illustrations that can be used to enhance sermons or Bible study. And finally the Internet, properly used, holds a tremendous amount of resources for biblical research.

As always, a good understanding of the use of any and all of these tools goes a long way toward effective teaching.

This is a technological era. Almost everything is done on a computer or a network of computers. Our society is swiftly moving toward a paperless society. This era of advancing technology does not necessarily exclude the world of ministry except where there is either resistance or apprehension. Some people approach this advancing era of technology with fear and trepidation. Some simply try to avoid it. However, Jeremiah 29:11 says, " 'For I know the plans I have for you,' declares the Lord, 'plans to prosper you and not to harm you, plans to give you hope and a future.'"[34] That scripture would indicate God has a plan for each of His chosen. Additionally, the indication is that the plan God has for His chosen is one that is not harmful. On the contrary, it is one that will provide hope and a bright, prosperous future.

Psalm 89 reminds believers of the ownership of God.[35] More importantly, that verse reminds believers that nothing is created or invented without it being a part of the creation of God. Hence, the technology that is being developed for personal, business or ministerial use is as much a creation of God as cars and other forms of transportation. Making use of this technology is simply making use of all that God has allowed to be made available to humankind.

Given this, the question arises, "Does one who is called upon to present and rightly divide the Word of Truth have to maintain a massive library to satisfy resource requirements or can that be accomplished some other way?" Another question would be, "Is the yellow legal writing pad the best way to prepare what God has given His representative or is there another way?"

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[34] Jeremiah 29:11
[35] Psalm 89:11

It is true that there are libraries all over this nation replete with volumes of historical and research material that allows the individual to spend countless hours researching points on which to base a sermon or Bible study class. It is also true that some who follow this method of research have time-proven methods of recording and splicing together recovered information in preparation for same sermon or Bible study class. These recordings or notes and jottings become the written basis for what will be delivered from the pulpit or discussed in a class room. These methods have served well for hundreds of years. However, as goes the rest of society so go at least the possibilities in ministry.

One of the greatest proposed advantages of this fairly new technological era is saving time. The proposition is by doing things smarter and faster there is more time available to either do more of the same activity or more time to do other things, thus making members of society more productive in various areas of their lives. This advantage can be no more essential for anyone than one who has accepted a life in ministry. And, it really doesn't matter what type or area of ministry it is. For anyone who has said "yes" to God and pursues what God has called him or her to do, there are never enough hours in a day.

To the naked eye the ministry of the preached word is a fairly short and simple process. Sermons vary in length according to the culture of the church. The culture of the church is not limited to "where most of the congregation comes from." The culture of the church must also take into consideration the denomination of the church — which can not only impact the length of the sermon, but also the style of the sermon. There is the style of the person delivering the sermon. Some who preach believe they must raise

their voices and become very demonstrative in the pulpit. Others like to speak conversationally with the congregation. Whichever the style or length of the sermon, it is usually viewed as an exercise of the moment. And, as noted by most who have had that responsibility already know, nothing could be further from the truth.

There are some denominations that use a lectionary. For some the lectionary is a suggested set of Scriptures on which to base the sermon and the rest of the worship experience. For others the lectionary is a mandated set of Scriptures on which to base the sermon and the rest of the worship experience. Some churches, regional church organizations and denominations establish a monthly, seasonal or annual theme from which the sermon and worship experience is derived. And then there are those who feel the Holy Spirit has given them a Word with a scriptural basis, which constitutes the foundation of the sermon. Whichever path brings on the responsibility of delivering a sermon, that path doesn't begin just outside the pastor's door on Sunday morning just before service.

Sermon preparation is a time-consuming and intense process. The Robert Schuler School for Preaching separates the process into four areas: The Messenger, The Message, The Method and The Milieu.[36]

The reason the messenger is first in consideration is that this is where the one who is to deliver God's Word must begin. It is important that the messenger be of sound mind, sound spirit and sound heart. The messenger must be physically, emotionally and spiritually prepared to accept, divide and deliver the Word of God. For this reason, each minister must perform a self evaluation, and maintain a healthy prayer life.

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[36] Schuller, Dr. Robert H. "Robert Schuller School for Preaching." Anaheim, CA: Crystal Cathedral, Robert Schuller Center, October 2003-2005

Although clearly the most important of the four, the message is considered second because it must only be handled by someone physically and spiritually prepared to do so. The message becomes a combination of the Word of God and what it means in the lives of those listening. It is the responsibility of the messenger to interpret God's Word and weave it into both the good news and marching orders for His people. The messenger's responsibility with regard to the message provides a perfect transition to the method.

There is a phrase in some ministry circles which holds, "You're only as good as your last sermon." In some environments that's simply a catch phrase. In others, it is a way of life. It is, therefore, the responsibility of the person standing behind the sacred desk to pull the words from the pages of the Bible and, with them, weave a story that talks about and to the lives of all those within earshot. With that responsibility comes the necessity to make words pulled from the Bible come alive and "make sense" when all else around the congregation makes no sense. The method chosen by the deliverer of the message makes that phrase either a catch phrase or a way of life.

That choice of methods made based not only on the messenger but also on the milieu. One must also know who is looking back in any delivery. It is most important to know the makeup of the recipients of the message. For it is only with this knowledge that a minister can properly select and craft the method of delivery.

As intense as sermon or class preparation might be it is not the only thing on the plate of most ministers. Depending on both church size and management style, a minister's administrative slate of responsibilities might comprise a significantly long list. Sometimes the pastor is the "chief cook and bottle washer," with all the duties and

responsibilities that entails. There are some pastors who are simply "chairman of the board," with the responsibilities thereof. Some are fortunate enough to preach and teach, leaving administrative details of the congregation to staff. However long that list, there are still ministerial tasks such as visiting the sick and shut-in, responding to calls late in the night and holding a parishioner's hand while a loved one passes. It would seem a minister's work is never done.

Yet far too many ministers have not embraced the kind of technologies that will make most of these responsibilities less time-consuming and more efficient. Some churches still keep their membership on a Rolodex. Some church treasurers and finance committees keep all of the churches records on hand-written ledgers. And, of course, there are ministers who step into the pulpit or class room with notes written on a pad of paper.

To answer the earlier question, it is not necessary to maintain a massive library to rightly divide the Word of God. Technology has been developing at such a phenomenal rate that what took rooms a few years ago can fit into a pocket today. What once required extensive file cabinets can now be kept on a flash drive. And what once required several large ledgers can be done in seconds and with only a tap of a key.

Word-processing software has revolutionized the art of writing. Moreover, it has given the writer control over what is written that early writers could have only dreamed of. Imagine having a function that identifies misspelled words while the writer is writing. Imagine further that misspelling being corrected without any effort from the writer. Consider the formatting capabilities of the word processor. With a little effort the writer is able to set the font, font size and line spacing so that delivery is as easy as writing. All

of these and more capabilities make the written work of a minister simpler and can save a significant amount of time.

In the same manner that word-processing software simplifies the life of the writer, spreadsheet software simplifies the life of the treasurer. While there are specifically designed programs for accounting activity, a spreadsheet program allows the user to design his or her own calculation format framed around the particular needs of a church or organization. The treasurer is able to list specific income items and expense items. He/she is able to create functions and formulas which give the true financial picture of the church.

One of the more popular computer programs in churches today is PowerPoint, a slide presentation software. The growth in popularity is explained by its variety of functions and uses in the church. There are hymn or praise song words projected on a screen or wall. There are church announcements. And, of course, there is the sermon, or points and scripture. This last use allows for better availability of notes during the sermon as well as Bible references for later study. Finally, there is also the use of slide presentations in Bible study and other ministry classes.

Bible study and research have been greatly enhanced over the past few years by Bible study software and Bible study and research sites on the Internet. There are several Bible study software packages on the market today. Most of them have several versions of the Bible as well as some form of concordance. Some include Bible encyclopedia, commentaries, historical writings, maps and even an audio hymnal. Bible study and research Web sites have much of the same information. There are two basic

differences between the software and the Web site. The Web site is usually free. And the software is usually more extensive.

As the five foundations of Christian tradition can be easily accepted as the mechanics of ministry the software mentioned here are the tools to activate those mechanics.

Rhema Christian Center is a fairly large, non-denominational church in Columbus, Ohio. Aside from being a charismatic, Spirit-filled church, Rhema is focused on the development of Christians from their spiritual infancy to spiritual maturity. There is a great deal of concentration on spiritual growth and involvement in ministries. For this reason there are several ministries operating at or through Rhema. This philosophy is top-down. Rhema's pastor, Dr. LaFayette Scales, is a teaching pastor. His style leaves the attendee with more knowledge and understanding than feeling.

My relationship with Rhema and Pastor Scales has already been established. That relationship continued to grow after this writer's years of seminary and into the years of ministry. Hence, with the previous relationship with Rhema and Pastor Scales, it was a natural context for the project that follows.

CHAPTER III

BIBLICAL FOUNDATION

There are several instances in the Bible where the resources are there to complete the tasks set before the servant of God if only they could and would be put to use.

What a broad and seemingly presumptuous statement. One would think that a resource mentioned in the Bible would be something fashioned by the hand of God and placed in the hand of the servant requiring its use for the task at hand. There is something that must be kept in mind, in the opinion of this writer. That is that much of the Bible is written to glorify God and to exhibit His majesty and magnificence. Another purpose of much of the Bible is to give the servants of God in this generation example of what God can and will do with and for His servants.

As the fourth chapter of Exodus opens God and Moses are having a conversation about Moses' effectiveness as a messenger from God to the Pharaoh. God had just explained to Moses the favor He will cause the Egyptians to have on His people as they were about to leave Egypt. Yet this chapter begins with Moses questioning God as to how he will be received when he stands before Pharaoh and demands he (Pharaoh) let his people go.

Here's the conversation:

> [1] Moses answered, "What if they do not believe me or listen to me and
> say, 'The Lord did not appear to you'?"
> [2] Then the Lord said to him, "What is that in your hand?"
> "A staff," he replied.
> [3] The Lord said, "Throw it on the ground."

> Moses threw it on the ground and it became a snake, and he ran from it. [4] Then the Lord said to him, "Reach out your hand and take it by the tail." So Moses reached out and took hold of the snake and it turned back into a staff in his hand. [5] "This," said the Lord, "is so that they may believe that the Lord, the God of their fathers — the God of Abraham, the God of Isaac and the God of Jacob — has appeared to you."[37]

It is the belief of this writer that the most important part of this interchange is the question asked of Moses by God, "What is in your hand?" Once Moses identifies that which has been available to him and with him for quite some time God demonstrates what He can do with it to accomplish the task He has set before Moses. It is important to recognize the staff has been there along. Moses has used the staff to walk. He has used the staff to tend sheep. Later in Moses' journey the staff is used to part the Red Sea. There have been and are many uses for what is in his hand. On this day God demonstrates what He can do with this ordinary item Moses has in his hand.

It is also important to note Moses' staff is not unlike many other staffs of his era. Almost every man of his time and age walked with a staff. Most assuredly those who tended sheep and those whose work required quite a bit of walking used a staff. A staff was very common during the time of Moses.

Matthew Henry is one of the Bible's most revered commentators. He carefully dissects each verse of the Bible for its importance and relevance in the modern world. In his commentary on this passage he makes a couple of points worth noting here. The first is a simple note in his commentary that should simply be allowed to marinate for later discussion. "Note, 1. Present discouragements often arise from former

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[37] Exodus 4:1-5 NIV

disappointments."[38] The second of these comments is more directed at Moses current issue and dilemma. Henry says;

> Now, here was a divine power manifested in the change itself, that a dry stick should be turned into a living serpent, a lively one, so formidable a one that Moses himself, on whom, it should seem, it turned in some threatening manner, fled from before it, though we may suppose, in that desert, serpents were no strange things to him; but what was produced miraculously was always the best and strongest of the kind, as the water turned to wine: and, then, that this living serpent should be turned into a dry stick again, this was the Lord's doing.[39]

What Henry seems to be saying here is despite the ominous implications to the short sighted the usefulness of what Moses held in his hand was a decision made by God instead of man. Henry's commentary seems to be pointing out that God has placed the tool in the hands of His servant and will have them used as He decides. Additionally, God will cause such a tool or tools to perform and produce as His servants had never expected simply because He is God.

Keil and Delitzsch take a slightly different bend on this passage in their commentary. Although the direction of the commentary is a little different the conclusions are the same. It is God who decides and makes use of the tools which His servants hold and have available to them.

> Verse 2-5. The First Sign. - The turning of Moses' staff into a serpent, which became a staff again when Moses took it by the tail, had reference to the calling of Moses. The staff in his hand was his shepherd's crook and represented his calling as a shepherd. At the bidding of God he threw it upon the ground, and the staff became a serpent, before which Moses fled. The giving up of his shepherd-life would expose him to dangers, from which he would desire to escape. But at the bidding of God, Moses seized the serpent by the tail, and received his staff again as "the rod of God," with which he smote Egypt with great plagues. From this sign the people of Israel would necessarily perceive, that Jehovah had not only called

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[38] Henry, Matthew. "Matthew Henry's Commentary on the Whole Bbile." PC Study Bible Formatted electronic Datqabase. Biblesoft, Inc. 2006.
[39] ibid

> Moses to be the leader of Israel, but had endowed him with the power to overcome the serpent-like cunning and the might of Egypt; in other words, they would "believe that Jehovah, the God of the fathers, had appeared to him."[40]

One of the most interesting points made by Keil and Delitzsch is the interpretation of Moses throwing his staff to the ground represented giving up his shepherd life which would expose him to dangers from which he would desire to escape. That says a lot about many of God's servants who desire to remain in what is a safe comfort zone. What if the lack of use of the tools available to God's servants is simply a matter of a desire to remain in a comfort zone? What if being reluctant to take advantage of what is available is simply a matter of a fear of the unknown? And finally, as is indicated in the commentary by Keil and Delitzsch, what if the reluctant servant has seen a glimpse of what God can and will do with the tool or tools He has placed before His servant and it prompts resistance based on the servant's perceived inability to control the tool/tools without God? Yet, as is the case in the passage and in the commentary, if God gives God enables.

John Calvin, one of history's greatest theologians, also commented on this passage. Understanding Calvin's commentary comes from one who stood before the sacred desk as well as offered perspective on the Bible's content one might consider it filled with more religiosity than the others. Or is it? Here is an excerpt from Calvin's commentary.

> What is that in thine hand?
> The pastoral crook, which he carried in his hand, is flung on the ground, and becomes a serpent; again it is taken back into his hand, and recovers its original nature. I doubt not but that God wished to shew him, that

[40] Delitzsch, Keil and. Keil and Delitzsch Commentary on the Old Testament: New Updated Edition, Electronic Database. Hendrickson Publishers, Inc., 1996.

> although his condition was abject and despicable, still he would be formidable to the king of Egypt. For his rod was the symbol of a shepherd; and what would be more contemptible than for a keeper of sheep to come up from the desert, and to oppose to the scepter of a most powerful king that crook, by which he could scarcely protect himself and his flock from wild beasts? But God assures him, that although deprived of earthly splendor, wealth, or power, he would still be terrible to Pharaoh; as much as to say, that he need not fear lest Pharaoh should despise him, or take no account of him as a mere rustic, because his rod, turned into a serpent, would inspire more terror than a thousand swords. As to what Moses says, that he himself fled from it in alarm, unquestionably God intended to affright his servant, that he might the better estimate from his own feelings what would be the power of God to terrify that proud king.
> The one part of the miracle, where the rod returned to its former shape, was intended to shew Moses, that what was to be hostile and injurious to his enemy, would be an assistance and safeguard to himself.[41]

As is the case with the previous commentaries it appears that Calvin intends to show that God's intent for the tools available to His servant will serve His will. There is also the underlying fear of what the tool can, and sometimes will, become. The servant is able to see what God can do with "What is in thine hand." Unlike the other commentators, however, Calvin sees the intent of God to frighten Moses into an unshakable belief and trust in His power. It is like the preverbal slap in the face for someone who is hysterical or in this case, someone who has lost touch with the reality of the situation. Here is the Almighty God, Creator and Ruler of heaven and earth Who has given Moses instructions on his commission. And Moses says, "what if they don't believe me?"

Although Moses' circumstance is a good example of what God can do with an ordinary object which is on hand, it is certainly not the only, not the last and certainly not the greatest example. There are more.

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[41] Calvin, John. Calvin's Commentaries, PC Study Bible formatted electronic database. Biblesoft, Inc., 2005-2006.

Many years after Moses God had another servant who walked the earth whose belief in what God could do with the ordinary things in life was somewhat more grounded than Moses. Of course, because Jesus walked the earth as the human representation of God He was well aware of what God could do. While in the process of picking those who would be in His inner circle Jesus was able to convincingly display what God could do with simply what is on hand.

In the 5th chapter of Luke Jesus is found with a crowd around Him as He taught by the Lake of Gennesaret. Here are verses 1 through 11 of that chapter.

> 1 One day as Jesus was standing by the Lake of Gennesaret, with the
> people crowding around him and listening to the word of God, 2 he saw at
> the water's edge two boats, left there by the fishermen, who were washing
> their nets. 3 He got into one of the boats, the one belonging to Simon, and
> asked him to put out a little from shore. Then he sat down and taught the
> people from the boat.
>
> 4 When he had finished speaking, he said to Simon, "Put out into deep
> water, and let down the nets for a catch."
>
> 5 Simon answered, "Master, we've worked hard all night and haven't
> caught anything. But because you say so, I will let down the nets."
>
> 6 When they had done so, they caught such a large number of fish that
> their nets began to break. 7 So they signaled their partners in the other
> boat to come and help them, and they came and filled both boats so full
> that they began to sink.
>
> 8 When Simon Peter saw this, he fell at Jesus' knees and said, "Go away
> from me, Lord; I am a sinful man!" 9 For he and all his companions were
> astonished at the catch of fish they had taken, 10 and so were James and
> John, the sons of Zebedee, Simon's partners.
>
> Then Jesus said to Simon, "Don't be afraid; from now on you will catch
> men." 11 So they pulled their boats up on shore, left everything and
> followed him.[42]

[42] Luke 5:1-11 NIV

As is written, Jesus gets into one of the 2 boats sitting by the shore. Once He is finished teaching He tells Simon to take what he's been using for some time, in other words something he has at hand, and use it in the same manner he always does. But, this time the outcome is greatly different than it has been. Based solely on the scripture, the difference is only because of the involvement of Jesus. Jesus has taken what was in the hands of the fishermen and caused them to be so productive both boats were sinking under the weight of the catch as they returned to shore.

A perspective on this passage worthy of review is that of Adam Clarke. In his commentary Clarke affirms the Lordship of Jesus Christ and His impact on these prospective apostles and what they use in their everyday lives.

> Luke 5:4-6
> Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.
> And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.
> [Simon answering said unto him, Master] *Epistata*, This is the first place where this word occurs; it is used by none of the inspired penmen but Luke, and he applies it only to our blessed Lord. It properly signifies a praefect, or one who is set over certain affairs or persons: it is used also for an instructer, or teacher. Peter considered Christ, from what he had heard, as teacher of a divine doctrine, and as having authority to command, etc. He seems to comprise both ideas in this appellation; he listened attentively to his teaching, and readily obeyed his orders.
> [We have toiled all the night] They had cast the net several times in the course of the night, and drew it to shore without success, and were now greatly disheartened.
> All labour must be fruitless where the blessing of God is not; but especially that of the ministry.
> [At thy word I will let down the net.] He who assumes the character of a fisher of men, under any authority that does not proceed from Christ, is sure to catch nothing; but he who labours by the order and under the direction of the great Shepherd and Bishop of souls, cannot labour in vain.
> And when they had this done, they inclosed a great multitude of fishes: and their net brake.

[Their net brake.] Or, began to break, *dierreegnuto*, or, was likely to be broken.[43]

According to Clarke in this interchange Simon assigned the title of Master to Jesus. He uses the Greek word, *Epistata,* which, for him meant a diving teacher or one who has the ability to command. With that level of respect, or better with that level of divine placement Simon does what he is told. The result is equal to that of Moses' experience. It is with something both on hand and used in everyday life that God, in the form of Jesus Christ manifests what could only be described as a miracle. As Clarke describes, Simon is similar to Moses in his inability to foresee what God's command will produce. In fact, unlike Moses, Simon exhibits some reluctance to comply with the instructions of Jesus. Before complying Simon feels it necessary to inform Jesus that they've been doing this all day. But Adam Clarke reminds his readers that anything attempted without God is futile. Yet the same attempt with the instruction and involvement of God will be so fruitful the nets will seem as if they are going to break. The key ingredient and common denominator in both experiences, those of Moses and Simon, is the involvement of God. Following the instructions of God and involving God makes whatever is in hand or at hand an instrument for success.

While Jesus' involvement is noteworthy here there is another example of Jesus' involvement in using what is at hand which has for some time had historians and theologians scratching their collective heads.

In Matthew 5 Jesus had just heard of the death of John the Baptist. He wanted to go to a quiet place and pray. But, as was the case in much of His ministry, He was

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[43] Clarke, Adam. Adam Clarke's Commentary, Electronic Database. Biblesoft, Inc., 1996, 2003, 2005, 2006.

followed by crowds who wanted Him to teach or heal or just pray for them. Here are verses 13 through 21 from that chapter.

> [13] When Jesus heard what had happened, he withdrew by boat privately to a solitary place. Hearing of this, the crowds followed him on foot from the towns. [14] When Jesus landed and saw a large crowd, he had compassion on them and healed their sick.
>
> [15] As evening approached, the disciples came to him and said, "This is a remote place, and it's already getting late. Send the crowds away, so they can go to the villages and buy themselves some food."
>
> [16] Jesus replied, "They do not need to go away. You give them something to eat."
>
> [17] "We have here only five loaves of bread and two fish," they answered.
>
> [18] "Bring them here to me," he said. [19] And he directed the people to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to the disciples, and the disciples gave them to the people. [20] They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over. [21] The number of those who ate was about five thousand men, besides women and children.[44]

While Jesus had compassion for those who followed Him to the boat landing His disciples seemed to want to be practical in this situation. Or, at least they wanted to focus on their limitations rather than their possibilities. They saw evening was approaching and this was a remote location. So they suggested to Jesus the crowds be sent into the villages so they might buy some food. Jesus simply said, "You feed them." When the disciples explained they only had five loaves and two fish Jesus took them, gave thanks for them, broke them and gave them to the disciples for the people. The number who ate was about five thousand men plus women and children.

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[44] Matthew 14:13-21 NIV

With very little imagination Jesus can be seen here to be answering the question God asked Moses in the forth chapter of Exodus, "What is in your hand?" And by using what was in His hand and giving thanks to God Jesus and His disciples were able to feed more than five thousand people.

John 1:3 says, "Through him all things were made; without him nothing was made that has been made.[45]" That verse makes a very powerful statement. One might ask, "Where did cars come from?" The answer is John 1:3. One might ask, "Where did airplanes come from?" The answer is John 1:3. Whatever it is that is in existence today can be easily explained with John 1:3 no matter what it is. Additionally, it can be said since all that is made is made by God it is all there for the use of those who are His servants.

There are some who would deny the involvement of God in the making or creation of some things. But, if one who reads the Bible believes it as the unmistakable Word of God there can be no exception for one verse because it does not conform to one's opinion the current society.

The world of the 21st century is so much different from that of previous centuries. There are technologies that didn't exist 20 years ago let alone those that didn't exist 100 years ago. Yet each piece of technology is designed to improve life in one way or another. Each piece of technology is designed to improve productivity in one way or another. Each piece of technology is designed to allow humanity to get more done with less effort than ever before.

Hence, the question must be presented, especially to those who would self identify as servants of God. If all Scripture is God-breathed and is useful for teaching,

[45] John 1:3 NIV

rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work[46] and if through him all things were made; without him nothing was made that has been made, then, "What is in your hand?" Further, "What are you doing with what is in your hand?" Are you making the most of what God has set before you?

[46] 2 Timothy 3:16-17 NIV

Historical Foundation

Jesus asked His disciples who did people say He was. After hearing their response He asked them who they say He is. Simon said, "You are the Christ, the Son of the living God." In Matthew 16:17-19 Jesus responds to Simon.

> [17] Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. [18] And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. [19] I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."[47]

Jesus says in this passage, "And on this rock I will build my church." These are some of the most talked about, taught and revered words of Jesus in the Bible. This is because it is clearly this statement which begins the Christian church. The rock of which Jesus speaks is the rock of faith and belief Simon has displayed in the exchange. Of course, in those days what is currently know as the Christian church was known simply as The Way. Yet this one statement was the beginning of the Christianity practiced all over the world today in so many different denominations and formats.

Unfortunately while it was still known as "The Way" was the last time the Church Jesus established was a single body. What follows in the history of The Church is a series of separations, divides and reformations. If fact, over the more than 2000 years since Jesus walked the earth the only thing that has remained constant in the church has been change. This constant change has been based on issues as major as the holy living of Christians and as minor as in what name is a new believer baptized.

One of the most divisive issues in The Church is how a new believer is baptized and in what name. There were those who were disciples of John the Baptist or John the

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[47] Matthew 16:17-19 NIV

Baptizer. Because his practice was to completely immerse the believer in water as the practice of baptism that practice is followed by those who have followed in his footsteps. Those who descend from John disciples are known today as Baptists. Yet, among Baptists there is division. What name will be used in the baptism ceremony? Will the person be baptized in the name of Jesus? Or, will the person be baptized in the name of the Father, Son and Holy Ghost? This same dilemma extends from the Baptist Church to several other denominations. It has also been the some of the cause for the number of different Baptist denominations in existence today.

While Baptists and their likeminded denominations believe and practice immersion other denominations believe and practice activities ranging from sprinkling to pouring holy water on the candidate. History does not conclude which is correct and which is not. In fact, quite the contrary is true as is spelled out in Easton's Bible Dictionary.

> Baptism
> The mode of baptism can in no way be determined from the Greek word rendered "baptize." Baptists say that it means "to dip," and nothing else. That is an incorrect view of the meaning of the word. It means both (1) to dip a thing into an element or liquid, and (2) to put an element or liquid over or on it. Nothing therefore as to the mode of baptism can be concluded from the mere word used. The word has a wide latitude of meaning, not only in the New Testament, but also in the LXX. Version of the Old Testament, where it is used of the ablutions and baptisms required by the Mosaic law. These were effected by immersion, and by affusion and sprinkling; and the same word, "washings" (Heb 9:10,13,19,21) or "baptisms," designates them all. In the New Testament there cannot be found a single well-authenticated instance of the occurrence of the word where it necessarily means immersion. Moreover, none of the instances of baptism recorded in the Acts of the Apostles (2:38-41; 8:26-39; 9:17,18; 22:12-16; 10:44-48; 16:32-34) favours the idea that it was by dipping the person baptized, or by immersion, while in some of them such a mode was highly improbable.[48]

[48] Easton's Bible Dictionary. "Baptism." PC Study Bible. Prod. Inc Biblesoft. BibleSoft, Inc., 2003, 2006

Thus, whether to immerse to sprinkle or to splash, according to Easton, they are all correct, or at least none incorrect. Yet this is an issue that has divided much of The Church for many years as it still does.

The other great divider among Christian churches is the Lord's Supper. There are questions like who should participate, when it should be celebrated, and what elements are appropriate for this sacred event. Some churches believe a person has to have made the decision to accept Christ and become saved in order to be eligible to participate in the Lord's Supper. This is largely based on an out of context reading of 1 Corinthians 11:27; "Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord." If this verse is taken in full context it is clear that Paul is trying to deal with an issue other than the salvation of those participating in this holy ritual. For if one carefully reads verses 20-30 of chapter 11 it is clear Paul is attempting to deal with the frivolity and selfishness with which some in the church at Corinth approach the Lord's Supper.[49] Yet, verse 27 becomes the rallying cry for those who would like to set criteria for participation in the Lord's Supper.

In other churches all are welcome to the table. Many churches hold this sacred event to the first Sunday of each month. Others serve communion every Sunday morning. Still others have relegated this event to the first mid-week service of the month. And there are those who have decided to do away with the practice all together.

Once the decision of frequency is made there is the question of elements used in this symbolic remembrance of Jesus' final meal with His disciples. There are those who have kept alive the literal re-enactment of the night Jesus sat with His closest friends.

[49] 1 Corinthians 11:20-30 NIV

These churches use a loaf of bread and wine to celebrate the Last Supper. It is their belief that since Jesus used these two elements it is appropriate to follow His example to the letter. Others feel a wafer and wine is a close enough representation of Jesus' example. There are still others who believe the Bible forbids the consumption of alcohol. Therefore, they substitute grape juice for this practice.

As for the practice, these are varied as well. There is the breaking off a piece of bread and drinking from a common cup of wine or juice. There is presenting a wafer and drinking from the common cup. Intinction is tearing of a piece of bread and dipping it into the common cup. Finally, for the convenience and sanitary minded, there is the pre-packaged individual serving with wafer and juice in separated compartments.

These two issues, as simple as they might be to resolve, have been the two major dividers of the Christian Church over many years. But, they are far from the only issues dividing Christ's Church. Today there are over 200 distinct church organizations in the United States alone.[50] Many of these churches exist because of break offs from existing churches or as a reformation of a previous church.

In 1882 the Church of the Brethren voted to expel a member for advocating Sunday schools, missions, a paid clergy, congregational polity and more freedom in dress and worship. The supporters of such changes withdrew and formed the Progressive Convention of the Tunker Church in Ashland, Ohio. The following year it was officially organized as the Brethren Church. Most Brethren churches are still found in Ohio, Pennsylvania and Indiana. The church has historic, relational and functional ties to both a university and a seminary located in Ashland, Ohio. (Frank S. Mead 2010)

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[50] Mead, Frank S., Samuel S. Hill and Craig D. Atwood, Handbook of Denominations in the United States, 13th Edition, Abingdon Press, Nashville, 2010

The United Methodist Church is one of the largest religious bodies in the United States and has a major impact on American culture. Two mergers of major importance produced the United Methodist Church. The first merger was the reuniting of three separated Methodist groups in 1939 when the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church were joined under a new name, the Methodist Church. This merger helped heal some of the wounds of the Civil War. In 1968, this body merged with the Evangelical United Brethren (E.U.B.), a product of the German Pietist movement, to form the United Methodist Church. Both the Methodist and the E.U.B. churches, across the years, had been deeply conscious of their common historical and spiritual heritage.[51]

There are several other stories of church separations, churches uniting and churches born out of the desire to reform the existing church. The common thread is change was brought about in the church for what was perceived as the betterment of the church. Although the creation of new denominations is very much on the decline in this era the same kinds of changes are still taking place, even if on a somewhat smaller scale. In 2003 in Columbus, Ohio East Linden United Methodist Church merged with Linden United Methodist Church. This merger allowed the combined church to use the combined resources and remain a viable part of the community. The same was the case in the 2005 merger of Church of Hope and Wesley United Methodist Churches in Columbus, Ohio.

In these kinds of mergers, as in many other attempts to remain afloat the goal is simply to "keep the lights on". In many ways there are churches whose lifeline is similar

[51] ibid

to that of many people in the American society who live paycheck to paycheck. Will there be lights in the church next week? What was the offering like this week?

Over the past three years the American economy has suffered some severe blows. Housing foreclosures have skyrocketed. Banks have come close to bankruptcy as have much of the auto industry. Most significantly, unemployment has his levels both unheard of and devastating. There are people out of work today that have been without a job for two years plus. The major rallying cry in politics is how to create jobs for Americans.

It is the belief of this writer that those jobs are already available. There are jobs in the growing technology industries that are going unfilled. The reason is Americans are looking for their old jobs back. Americans are not embracing and preparing themselves for those jobs that are available today. In Columbus, Ohio there are two auto makers planning to set up shop and build electric cars.[52] And with a look around the country it is not hard to find jobs in similar fields waiting to be filled.

Once again, why are the unemployment numbers still so high? In the belief of this writer, it is simply because workers in this country want their old jobs back, jobs where they did the same thing for 8 hours a day and went home satisfied they'd completed a good day's work. Seldom have these workers been challenged intellectually since they qualified for that which they do every day. In industries of the more technological era of the 21st century those who are certified to perform the required duties must re-new their certifications periodically. At the very least certifications must be kept current with the acquisition of continuing education units (CEUs). It is, therefore, simple to conclude that with the proper preparation and

[52] GEARINO, DAN. "Vehicle-maker setting up shop here." The Columbus Dispatch, January 11, 2011

adjustment there can be a glut of workers to fill what is currently a glut of positions having a major positive impact on the current unemployment figures.

In like manner, it is the belief of this writer that many churches and ministries are holding onto the way ministry is carried out without openness to new possibilities and procedures. As many changes as have occurred over the history of The Church many of them have come because of the reluctance of one body to change. Many of those changes have been a result of philosophical differences. Some have been the result of cultural differences. And some have been the result of economic needs.

In the 21st century much of the change available to churches and ministries is simply how ministry is conducted. As with the American worker the question must be asked whether The Church is ready to evolve with the tools available. The deeper question is whether The Church will enable those persons involved in ministry to participate in that evolution. Of course, these questions are based on those technological tools available for use in the church and already in use in all other areas of society.

It is simple to dismiss these questions with the display of much of the high end media equipment in use today in most churches. Whether the church is large or small there is probably some sound enhancement equipment in use. There is probably some recording equipment in use. And, the amount, size and cost of the equipment is usually based on the size of the church. But, that doesn't answer the question of what the individual involved in ministry is using in his/her craft. Additionally what is that same individual using to hone his/her craft?

The answer to these questions in many cases is "what we've always used". The more familiar version of that answer is, "We've always done it like this." In the area of practice and/or tools many churches and many ministries are not just reluctant to change. They are stuck in their ways with little or no intention to change. For some the reluctance is grounded in the fear of the unknown. For others there is an attachment to old practices, old traditions. Some may even have an aversion to anything that is not done with pen and paper.

Yet, the rest of society shows, by example, there is a better way. Business has long moved the everyday activities from hand written to computer based. Letters, papers, reports are no longer created long hand. Most, if not all, are now produced using a computer word processor. The accuracy of the work is more assured. Spelling, grammar and formatting are easily accomplished, some of it automatic if the software is set up to do this. Records are kept in computer software instead of on 3x5 cards or in a rolodex. Much of the corporate world's financial work and record keeping is no longer in a balance sheet notebook. With the power of today's spreadsheet software there is not even a need to know how to perform calculations. The user simply needs to know what calculations are necessary and the appropriate formula to get them done.

Similarly, the work of the church and ministries can and should be accomplished by using the technological tools available. The most visible output of ministry is the delivery of the Word of God. In preparation for such delivery, whether from the pulpit, the classroom or in workshops, there are tools which, if used, can make the end product smoother and much more complete. First, the resources are, or at least can be, at the user's fingertips. Instead of searching through a stack of books to coordinate necessary

information there is software that includes just about every version of the Bible desired, a vast concordance which can tell the user how many time the word "the" appears in the Bible and numerous commentaries to give the user a wide variety of explanations of each verse. The same software includes both Greek and Hebrew translations allowing the user to research origins of every word in the Bible. Additionally, if the software is either too expensive or in some other way out of reach, there are internet related resources that have much of the same characteristics.

Once the delivery of the word is worked out that which is in the background of ministry becomes the focus. It is necessary to keep track of membership, class, workshop and church. It is necessary to continually be able to see membership levels, important dates, giving levels and other demographic information. Any database program can be the solution to these necessities. There is also the necessity to maintain a clear focus on the ministry budget. It is important know where all income and disbursement is at all times. Spreadsheet programs are by design number crunching tools. They have built in formulas to make all financial responsibilities as simple as entering the pertinent data.

As the church has progressed throughout its history change has been the one constant. It is certain each change in the history of The Church has come with some consternation and much reluctance. The change at hand today is more in how ministry is conducted than some of the more historic changes of the past. However, the changes facing The Church are no less monumental. In the corporate world technology is in place to enable business to do more with less. Technology is there to automate as much of the day to day activities as is possible. The same is possible in The Church. In

the corporate world technology is in place to make participants more effective and able to accomplish more in less time. Once again, the same is possible in The Church.

As with music, much of what is done in the secular world is denounced in The Church simply because it is prolific in the secular world. Charles Swindoll once said, "when something is presented to you 10% is what happens, 90% is how you handle it." There is nothing right or wrong in this world. What is right or wrong is what is done with what is in the world.

How will The Church handle this change?

Theological Foundation

There are several definitions for the word Theology. From Dictionary.com come these.

> 1. The field of study and analysis that treats of God and of God's attributes and relations to the universe; study of divine things or religious truth; divinity.
> 2. A particular form, system, branch, or course of this study.[53]

The World English Dictionary provides these definitions.

> 1. The systematic study of the existence and nature of the divine and its relationship to and influence upon other beings
> 2. A specific branch of this study, undertaken from the perspective of a particular group: *feminist theology*
> 3. The systematic study of Christian revelation concerning God's nature and purpose, especially through the teaching of the Church
> 4. A specific system, form, or branch of this study, especially for those preparing for the ministry or priesthood.[54]

Finally, from the Dictionary of Christianity in America there is this definition and explanation.

> Theology: The study of God and of his relationship with created reality. While the term theology may refer even to simple and unsophisticated statements and ideas about God and his relationships, it most frequently refers to the academic disciplines of professional theologians and ministerial students. In the Reformed Tradition, for example, a student preparing for the ministry might be said to be "studying theology." In recent years theologians have spoken of their vocation as "doing theology."

From time to time American religious leaders and evangelists within the revivalist and Pietist traditions have characterized theology as a pretentious exercise carried out by intellectually elite but spiritually cold academics. Pitting the simple gospel message

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[53] Random House, Inc. Dictoinary.com. 2011. http://www.dictionary.com (accessed January 19, 2011).
[54] William Collins Sons & Co. Ltd. Dictionary.com. 2009. http://www.dictionary.com (accessed January 19, 2011)

against theology, they have identified with the popular current of anti-intellectualism. Properly speaking, however, these individuals have also formulated a theology.[55]

Commonly all of these define Theology as a study of God or at least things relating to God and His relationship to the world, nature and humanity. It is therefore interesting to note most Christians and ministries have a "theology" which they practice. There is a wide variety of subjects, events, scriptures and doctrines upon which each theology is based. Recently there was a very informal survey conducted to gain some "off the street" points of view with respect to theology and upon what the practiced theology is based. To the question, "What does THEOLOGY mean to you?" there were two answers. The first answer was, "That I believe in a higher power that leads and guides me in the path of righteousness." The second was, "Man's attempt to describe an indescribable God." Interestingly, neither responded that Theology is the study of God as did the dictionary resources. The second question in the survey was, "What is the basis for your Theology?" To this the same two participants responded with the following. "The Holy word of God ! THE BIBLE." And, "The whole of Scripture"

The reason this very informal survey holds importance for this document is the "basis" for a practiced theology is probably going to be the same when almost anyone is presented with the same question. However, looking into practiced theology of today the truth may prove to be somewhat different from such an assertion. For instance, there is an article written in an atheist web based newsletter. The article talks about a sect of the Church of God, Holiness.

Taking up Serpents

[55] Daniel G. Reid, Robert D. Linder, Bruce L. Shelly and Harry S. Stout. Dictionary of Christianity in America. Edited by Robert D. Linder, Bruce L. Shelly and Harry S. Stout Daniel G. Reid. InterVarsity Press, 1990

> The Holiness "snake handlers" grew out of the Church of God Holiness congregations in the first decades of this century. The basic doctrine which separates them from other fundamentalist groups is the idea that the presence of the Holy Ghost in their services gives them the power to heal the sick, perform exorcisms, speak in new tongues, drink poisonous or toxic substances like strychnine and battery acid, and of course handle deadly serpents. These beliefs are derived directly from Mark 16:17-18
>
> And these signs will accompany those who believe: by using my name they will cast out demons; they will speak in new tongues; they will pick up snakes in their hands, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover.[56] (Cline 1999)

There are two major problems with such a basis for this practiced theology. First, it is based on one verse of the Bible.[57] The second and more serious problem here is presented by disclaimers at the end of verse 8. The NIV version has this disclaimer prior to verse 9 of this passage. [The most reliable early manuscripts and other ancient witnesses do not have Mark 16:9-20.][58] The New Revised Standard Version gives the reader the option of two endings for chapter 16 of mark, a shorter ending and a longer ending. This is supported by a disclaimer at the end of the chapter.

> Mark 16:8[f] Some of the most ancient authorities bring the book to a close at the end of verse 8. One authority concludes the book with the shorter ending; others include the shorter ending and then continue with verses 9-20. In most authorities verses 9-20 follow immediately after verse 8, though in some of these authorities the passage is marked as being doubtful.[59]

What these disclaimers indicate is there is no certainty of the validity of the verses after verse 8 in chapter 16 of Mark's gospel. That means the basis for the

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[56] Cline, Austin. "http://atheism.about.com/library/weekly/aa081199.htm." About.com. 1999. http://atheism.about.com/library/weekly/aa081199.htm (accessed January 19, 2011).
[57] Mark 16:18 NIV
[58] Mark 16 NIV
[59] Mark 16:8[f] NRSV

aforementioned practiced theology might not have come from the mouth of Jesus as it is purported. Thus, it can be further concluded the sect and its practices are simply baseless.

Reverting to the aforementioned definitions it is safe to conclude Theology begins with study and ends with God. The questions that arise have much to do with who God is and what is His relationship with these two legged creatures that inhabit the earth. There are a couple of places in the Bible that can be interpreted to explain who God is. First, God is defined as the Bible opens. The very first part of the very first verse, "In the beginning God…"[60] The indication is God was in existence before the beginning. There was a beginning. And in that beginning God created the heavens and the earth. But, before that beginning was God.

In the 3rd chapter of Exodus Moses is questioning God concerning his, Moses', credibility when going before the Israelites to announce they were being delivered from the hands of Pharaoh.

> [13] Moses said to God, "Suppose I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' Then what shall I tell them?" [14] God said to Moses, "**I AM WHO I AM**. This is what you are to say to the Israelites: '**I AM** has sent me to you.'"[61]

With this God has established Himself in the present. Although that present is the day of Moses the tense of the word, hence the time is still the present.

Finally, as God continues to establish and confirm His existence, appropriately He makes this statement in the book of Revelation.

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[60] Genesis 1:1 NIV
[61] Exodus 3:13-14 NIV

> [8] "I am the Alpha and the Omega," says the Lord God, "who is, and who was, and who is to come, the Almighty."[62]

Here God sets aside any doubt of His existence before there was time, during all recordable time and when all time known to man has ended.

There is still the question of the practice of Theology. In other words, even with the knowledge of God's existence before during and after all known time how is the who of God studied. How is the practical application of Theology carried out?

Throughout the years since the Bible has become a written tradition there have been volumes penned to illuminate the person of God and His relationship with humanity. Although the Bible is a collection of sixty six books canonized 200 years after the death of Christ there are books written to dig deeply into each of these books. There is a wide variety of writings that approach each book of the Bible and the participants from as many different directions as might be imagined. Additionally, there are several volumes of translation, dictionaries and encyclopedias designed to give the researcher clearer understanding of the intentions of the original writers.

Because the practice of Theology has become the life work of some whose lives are devoted to this clarity there is the assigned title of theologian to one who takes on such study as either a life's interest or the focus of a profession. In the possession of almost any theologian there is usually a large collection of the aforementioned volumes providing for the most in depth research required or desired. With such a collection it is still necessary for some to take advantage of public and seminary libraries to further research the fine points of issues under investigation.

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[62] Revelation 1:8 NIV

In addition to these theologians there are those who perform the same kind of research because it is simply their occupation or assignment. These are the persons who stand before God's people on a regular basis to "correctly handle the word of truth."[63] These are the persons who lead Bible studies and who teach Sunday School. These are any persons challenged with interpreting God and God's Word for anyone desiring to know more about God. Although the desire for clarity is as serious as those with huge library resources the same resources might not be as available as with those do nothing but research. Also, the amount of time to be devoted to such research is much more at a premium.

In considering the practice of theology one must also consider that such practice has also been the subject of study for almost as long as theology itself has been studied. This branch of the study of theology is known as practical theology. There are several either concise or elaborate explanations and approaches to practical theology. Following are excerpts from McClintock and Strong Encyclopedia.

> Practical Theology is one of the departments of theology, and aims principally at the treatment of the functions of Church life. For centuries the term was abused and confused, and the sphere of practical theology in the organism of theological science was an ill-understood question until the proper conception of its nature and limits was given by that master-mind of German theology, Schleiermacher; and, thanks to his clear-sightedness, practical theology is no longer to be confounded with a diluted, popularized edition of scientific theology "for students incompetent to learn the theoretic science" (Planck), nor is it any longer used as a synonym of Christian ethics or pastoral theology, but it has taken its place in the circle of theological sciences as an independent department, coordinate with exegetical, historical, and systematic theology.
>
> Says Dorner, "It is since the idea of the Church, and of her essential functions and attributes, has been more clearly recognized that practical theology, which was formerly for the most part an aggregate of rules and

[63] 2 Timothy 2:15 NIV

> regulations without any organic connection between its several precepts, has been reconstructed. Nitzsch's practical theology, in particular, brings forward its connection with the other branches of theology.
>
> Schleiermacher called practical theology the crown of a theological course of study, and, as we have already said, was the first to bestow upon it a scientific organization.[64]

If Theology is the study of God and His relationship to His creation Practical Theology must be the study of how that relationship is practically applied in everyday life. What does it mean to the average human being that it is He Who was and is and is to come? What does it mean to the average human being that He is the Alpha and Omega? And, specifically, what does it mean to the 'called' servant to understand the relationship between God and His people practically?

In the McClintock and Strong Encyclopedia Friedrich Daniel Ernst Schleiermacher called practical theology the crown of a theological course of study.[65] This would identify practical theology as the premier course of study indicating its place of importance in study and results.

In the humble opinion of this writer practical theology is the answer to, "How is the practical application of Theology carried out?" Practical theology helps define what is practical in the relationship between God and His creation.

In the latter part of the 20th century there was the emergence of computer software that encompassed much of what was heretofore only found in book form. The earliest versions were limited in their offerings. However, as the software evolved, there was the inclusion of much of what was previously found only in bound editions.

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[64] McClintock and Strong Encyclopedia. McClintock and Strong Encyclopedia, Electronic Database. Biblesoft, Inc., 2000, 2003, 2005, 2006.
[65] ibid

One of these software packages is PC Study Bible, made by BibleSoft.[66] At the time of this writing PC Study Bible included 30 English translations of the Bible, 27 commentaries, 23 dictionaries and encyclopedias, 17 Hebrew and Greek dictionaries and lexicons and the writings of a long list of historical theologians. Also included are the maps of the journeys of Jesus and the Apostle Paul and a Christian hymnal that plays the music and supplies the words for a long list of Christian hymns. Aside from the 30 English bibles there are several in the original Hebrew, Greek and Latin.

Another computer software package is Logos[67]. Like PC Study Bible, Logos features several Bible translations, commentaries, dictionaries and encyclopedias. Logos also several of the other features mentioned in PC Study Bible.

Of the leaders in Bible software the third and final is Bibleworks.[68] Not as all-inclusive as the other two, Bibleworks focuses more on the original languages. With this product the researcher is able to delve deeply into the language and meanings of the original writings to better understand what the Bible means to its readers and students today.

While these computer software packages were growing in content and ease of use another resource was becoming more useful to the researcher on the go. This category is online or internet Bible study resources. Several web sites have grown into useful and reliable sources of Bible information in the same period as the growth of Bible software. Although these web sites are not as all inclusive as their software counterparts they can serve as quick resources when there is not a stack of books from

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[66] Biblesoft, Inc. Biblesoft.com. 1998-2011. http://www.biblesoft.com/new/ (accessed January 29, 2011).
[67] Logos Bible Software, Inc. Logos Bible Software. 1992-2011. http://www.logos.com/products (accessed January 29, 2011).
[68] Bibleworks, LLC. Bibleworks. 2006-2011. http://bibleworks.com/ (accessed January 29, 2011).

which to gain the same information. One such web site is BibleGateway.com.[69] BibleGateway.com features several Bible translations, commentaries and dictionaries. An interesting feature of BibleGateway.com is the inclusion of Bible translations in languages currently spoken all over the globe making it a useful tool for those researching the Bible regardless of their culture or native language.

With all of these tools available there is currently little need for the extensive physical library once assumed necessary for scholarly research or even sermon preparation, except of course for aesthetic reasons. All of what once took many shelves and sometimes rooms to hold can be accessed from something as small as a laptop computer. And some might argue that digital research might even be more accurate.

It is therefore difficult to except the servant, the preacher, the teacher, the theologian who will not take advantage of what is available. It is difficult to imagine there are some who spend hours and days in libraries while others find the satisfaction of their research at their fingertips. It is difficult to fathom the educated presenter of "What it means to be a child and servant of God" delivering from a tattered yellow legal pad.

Some have expressed intimidation by those electronic devices and software available. Some have expressed the desire to "stick with what works." Some have even dubbed computer hardware and software as tools of the devil. Whatever the expression of restriction it must be noted that with all advances in history there were holdouts. Those holdouts neither stopped nor delayed history's advances. Those who continued to hold out were literally left in the dust as the rest of the world moved on. Those whose eyes were opened and used the advances of history to better understand themselves and their environment became successful at what they were doing.

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[69] Hengeveld, Nick. BibleGateway.com. 1993. http://www.biblegateway.com/ (accessed August 15, 2010).

Dr. R. Kirk Nowery has addressed the issue of putting the tools which are available to us to use in his two writings on stewardship. In the book, The 33 Laws of Stewardship, Principles for a Life of True Fulfillment, Dr. Nowery shares authorship with Dave Sutherland.[70] They tell a story of an old man who looked homeless by general assessment. It seems this old man was living in a house which was an eyesore to the community. When the old man died there was a cry from the community to demolish the house. It appeared that old man was no more than a squatter and the community did not want to see that happen again. In a real estate search on the property it was revealed the old man was in fact the sole owner of the property which was completely paid off with no back taxes. During the demolition it was discovered the man has hidden in the walls of the house stock and bond certificates worth millions of dollars. Yet, the old man died of starvation. Nowery says, "The old man was rich in possessions, yet utterly poor because he did not use what was in his hands."

This story is found in the 2nd of the 33 laws, The Law of Purposeful Possession. Nowery and Sutherland conclude that one way to "Live the Law" is to see everything as a gift from God's Hand. They contend that, "Whatever we receive in money or material goods or opportunities or in the moments of each day is simply a gift from God. It's an expression of His love, an evidence of His grace. Every possession is entrusted to us to steward and enjoy and use for His purposes."

In other words, as John says in John 1:3, "All things were made through Him, and without Him nothing was made that was made."[71] So, no matter what the instrument it was created at least through the inspiration of God. And, according to

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[70] Nowery, Dr. R Kirk and Dave Sutherland, The 33 Laws of Stewardship, Principles for a Life of Fulfillment, Spire Resources, Inc., 2003
[71] John 1:3 NKJV

Nowery and Sutherland, it is the responsibility of the believer, and of course minister, to be a good steward of that which is created by the influence or inspiration of God.

In his book, The Stewardship of Life[72] Dr. Nowery recounts the story of David and Goliath. He illuminates the fact that after Goliath's daily challenges on King Saul's army David agreed to face the giant without sword or armor. He simply took his slingshot and some smooth stones. The rest of the story is well documented. And it is well known that David slew Goliath with one smooth stone. That towering giant, that greatest of obstacles to the king's entire army was eliminated with one small stone. Nowery reminds his readers to remember that little thing can make a big difference. He says, "In the stewardship of resources it is so true that 'little is much if God is in it.' He can take the smallest gift, like the widow's mute (or the personal computer), and multiply its effectiveness far beyond what we could ever imagine."

It is true that the average human usually can only imagine what the limited human mind can conceive. What becomes inconceivable are only the things that haven't been tried to that point in the human experience. Yet, as Dr. Mowery points out, when the wisdom and point of view of God is taken into consideration the possibilities become almost endless.

There is a contemporary theologian of note whose name shall not appear in these pages. On a particular day this preacher of somewhat renown was asked to be a guest speaker at a local church. Even with a usually busy schedule he was able to fit the engagement. As the service came to a close this preacher was in the office of the local pastor preparing for his next engagement, which was a funeral. Attempting to

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[72] Nowery, Dr. R. Kirk, The Stewardship of Life, Making the Most of All The You Have and All That You Are, Spires Resources, 2004

quickly put together a eulogy the renowned theologian asked the local pastor for his Strongs or any other major reference volume. The local pastor simply pointed to the laptop opened on the desk. With astonishment the preacher allowed the local pastor to guide him through the use of the electronic tools available on the laptop.

Some years have passed since then. The local pastor has moved on to do other things. The preacher and subject of this story has evolved into one of the most electronically connected theologians of his day, this day. To make a point, he is one a few who preach with an iPad in the pulpit. He is still considered one of the most effective preachers today. He is sought all over this country. And, he keeps his iPad with him at all times.

The same question Moses faced is one which every preacher, teacher, theologian and servant must face today and every day as a servant of God. What is in your hand?

CHAPTER IV

METHODOLOGY

Computer technology has been a part of this author's life since its introduction into American society. Although never formally trained in any computer technology, this author has had hands-on involvement from the very beginning of its introduction to our culture and business environments. When the personal computer was introduced into the work place, specifically at the Ohio Department of Transportation (ODOT), it was this author who was given the opportunity and responsibility to investigate the new technology and become resident authority for the local office. This initial responsibility developed into a position as Personal Computer Coordinator for the department.

Upon leaving ODOT, the doors opened to the arena of training. It was in this arena that two discoveries were made. First, it is overwhelmingly rewarding when a student "gets it," when the "light comes on." It is awesome to see the mind of a student working to realize how understanding the technology he/she is learning will make life better in the work place and at home. The second--and unfortunate--discovery was seeing how little technology had permeated the world of ministry. It is the observation of this writer that there were and are ministers who have little understanding of how a computer works. There were and are some ministers who barely know how to turn a computer on. A friend used to put it this way: "The first and most important thing is understanding how to move the O F F switch to the O N position." Hence, the reason for this project.

One of the five parts of ministry is kerygma. As mentioned earlier, *kerygma* is the "proclamation of the death, resurrection, and exaltation of Jesus that led to evaluation of

His person as both Lord and Christ, confronted man with the necessity of repentance and promised the forgiveness of sins." And, isn't that the basis of ministry? See what Paul says to Timothy as it is presented in these three translations.

[14] Repeat these basic essentials over and over to God's people. Warn them before God against pious nitpicking, which chips away at the faith. It just wears everyone out. [15] Concentrate on doing your best for God, work you won't be ashamed of, laying out the truth plain and simple.[73]

[14] Keep reminding them of these things. Warn them before God against quarreling about words; it is of no value, and only ruins those who listen. [15] Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.[74]

[14] Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.
[15] Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.[75]

Clearly Paul is first admonishing Timothy to make sure God's people are given the information about the gospel of Jesus Christ enough that they will remember who He is, what He did and why He is to be worshipped. Secondly, Paul wants Timothy to be prepared in this endeavor. As messengers of God it is simple to preach from memory. Who among God's representatives is not aware of the sacrifice Jesus paid on Calvary? Who among God's representatives does not feel the call of God to remind those to whom he or she is called of the amazing truths of the person and personality of Jesus Christ? Yet, as amazing as are all of these truths a cursory knowledge is simply not enough. In the King James, Paul made sure to tell Timothy to study. He didn't tell him to read over the information in the Bible once or twice and wing it. He told him to

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[73] 2 Timothy 2:14-15, THE MESSAGE: The Bible in Contemporary Language © 2002 by Eugene H. Peterson.
[74] 2 Timothy 2:14-15, NIV.
[75] 2 Timothy 2:14-15, KJV.

study. And, he told Timothy his study would make him approved by the One for whom he was and would be dispensing the fruits of his study. Paul also told Timothy that if he studied there was no need for him to be ashamed of presenting the truth plain and simple.

Look at Eugene Peterson's translation. "Concentrate on doing your best for God, work you won't be ashamed of, laying out the truth plain and simple." As Paul gives this sound advice to Timothy it is advice which should be heeded by every person involved in ministry, whether that ministry is delivering God's Word from behind the sacred desk, teaching Bible study classes, teaching Sunday school or teaching classes on what these sixty six books mean in a particular part of life. The advice is still sound.

It is the opinion of this writer that once clearly introduced to appropriate computer software and Web-based ministry resources, a minister will be able to practice his or her calling more thoroughly and with greater ease than ever expected. There are three questions that must be considered. First, how often are ministers limited to the research available to them from personal or church libraries in the preparation of sermons or lessons? Second, how often are ministers relying on hand-written notes in the delivery of sermons or lessons? Finally, with the wide variety of types of learners what portion of the congregations of non-technological ministers will leave a church service or Bible study without a complete understanding of what was delivered?

The design of this project is simple. It will consist of five training sessions delivered to ministers. Each session or workshop will be separated into two parts, an evening session and a morning session the following day. Part of the reason for this is to give the students an opportunity to go home or to their offices and investigate the

portion of the lesson delivered during the evening session. In addition, the separation of the lessons into two parts will help the retention of information

Each session will focus on either different computer software or Web-based resources. Specifically, the sessions will include: Introduction to Windows, Microsoft Word, Microsoft PowerPoint, Microsoft Excel and computer and Internet-based Bible research tools such as Biblesoft's PC Study Bible and www.biblegateway.com. Upon completion of the five sessions, the students will be given an evaluation which will help determine the impact on the ministry of each.

It is the belief of this writer that once equipped with the knowledge and instruction from this project the students/ministers will be better able to practice their calling. Additionally, it is believed that these newly-equipped ministers will be better able to manage their time as it relates to the preparation of ministry versus the other responsibilities to their ministry, their homes and to themselves.

THE PROCESS

This series of workshops begins with some assumptions. First, it is assumed the participants have little or no computer knowledge or experience. Second, it is assumed the participants are in some form of leadership in the church. Finally, it is assumed each participant has a need and desire to perform some biblical research for professional or personal satisfaction.

Prior to beginning the first session the participants will be given a pre-workshop survey designed to assess each participant's computer literacy and expectations.[76] Information is also collected in the survey that indentifies the participant's age, occupation and their individual ministry. The survey consists of the following questions:

1. What would you say is your current level of computer literacy?
2. How long have you owned a computer?
3. What do you mainly use your computer for?
4. How do you use your computer in your ministry
5. What do you expect to get from this set of workshops?

With the answers to this survey the workshop presenter is able to assess each participant and understand the real needs and desires of the recipients of what the presenter has to offer.

As the final session comes to an end the participants are asked to complete a post-workshop survey.[77] This survey is designed to allow the participants to rate the series of sessions, the instructor and the perceived effectiveness of the sessions on the participant and on their ministry on a scale of 1-10. It also asks the participant to rate

[76] Appendix A
[77] Appendix B

the reccommedability of the workshop sessions. As with the pre-workshop survey this workshop collects the necessary demographic information from each participant. The post-workshop survey questions are as follows:

Rate the workshop overall.

Was the information useful to you?

Was the information presented do you could understand it?

Did the instructor seem to have a working knowledge of the information?

Was the instructor attentive to the needs of the students?

Did you receive some information you will use in ministry?

Did this workshop improve your computer skills?

Were you able to see how the information provided in this workshop can be used in your ministry?

Were you able to see how the information provided in this workshop can be used in ministry in general?

Would you take this workshop again?

Would you recommend this workshop to others?

What changes would you recommend to make this workshop better?

Who, other than you, do you think would benefit from this workshop?

This survey answered paints a picture of the outcome of the worshop. The participants assess their own new level of computer literacy. It also requires the participants to evaluate how the information provided can positively impact their minsitry and minsitry overall.

The process of this workshop consists of five worshop sessions.

The following five workshops are designed for an audience of 10 participants. They are also designed to have each participant use an individual personal computer. The leader of the workshops will use a personal computer that is connected to a digital projector. This will allow all participants to follow and mimic the leader.

The first workshop will introduce the participants to the Windows environment. Below is a list of what is to be covered:

Introducing Microsoft Windows XP[78]

- Understand Microsoft Windows XP
- Use the Mouse
- Examine the Windows XP working screen
- Explore the Start Menu
- Use the Start Menu
- Examine My Computer
- Explore menus
- Navigate Toolbars
- Chapter summary
- Review questions
- Customizing the Desktop
- Examine the Desktop
- Modify Display Properties
- Change Background
- Apply Screen Savers
- Examine the Active Desktop
- Configure the Active Desktop
- Manipulate the Active Desktop
- Chapter summary
- Review questions
- Using Windows and the Toolbars
- Understand Windows Controls
- Explore Task Panes
- Resize Windows
- Move Windows
- Examine the Taskbar
- Manipulate Windows with the Taskbar
- Chapter summary
- Review questions
- Managing files and folders

[78] Introducing Microsoft Windows XP, InfoSource, Inc 2001

- Examine the file system
- Browse with Windows Explorer
- Create folders
- Change folder names
- Understand search companion
- Use search companion
- Move files to folders
- Copy files to folders
- Understand shortcuts
- Create shortcuts
- Understand the Recycle Bin
- Delete files and folders
- Empty the Recycle Bin
- Chapter summary
- Review questions
- Working with applications
- Examine accessories
- Understand application windows
- Open and close documents
- Scroll in documents
- Copy and paste text
- Save documents
- Use the calculator
- Examine media tools
- Chapter summary
- Review questions

The reason Windows XP was chosen for this workshop is because it is the most widely used version of Windows on the market. Although Windows Vista is now more than two years old and Windows "7" has been released, most of the world still uses Windows XP. It is the most reliable version of Windows in existence. In like manner the versions of the Microsoft Office products to follow will all be from Microsoft Office 2003. For novices Microsoft Office 2007 is just as easy to learn as Microsoft Office 2003. However, for anyone who has been introduced to Microsoft Office prior to the 2007 version there is much too much to un-learn and then re-learn for the scope of this project. Also, as with

Windows XP, Microsoft Office is much more widely used today than is Microsoft Office 2007.

The second workshop is Microsoft Word 2003. What is to be covered in this workshop is as follows:

MICROSOFT WORD 2003: Level 1[79]

Lesson 1: Creating a Basic Document

- The Word Environment
- Microsoft Office Word 2003
- Personalizing Menus and Toolbars
- Get Help Using Word
- Help Task Pane
- Search Results Task Pane
- Enter Text
- New Blank Document
- Formatting Marks
- Word Wrap
- Default typing options
- Save a new document
- Save versus Save As
- Preview a document
- Print Preview options
- Print a document
- Print Options

Lesson 2: Editing a Document

- Navigate in a document
- Open a document
- Insert Text
- Select Text
- Create an AutoText Entry
- AutoText
- Move and Copy Text
- Clipboard Task Pane
- Delete Blocks of Text
- Undo Changes
- Find and Replace Text

Lesson 3: Formatting Text

[79] MICROSOFT WORD 2003: Level 1 Element K 2003

- Change Font and Size
- Apply Font Styles and Effects
- Change text color
- Highlight text
- Copy formats
- Clear formatting
- Find and replace text formatting

Lesson 4: Formatting Paragraphs

- Set tabs and margins
- Change paragraph alignment
- Indent paragraphs
- Add borders and shading
- Apply styles
- Create lists
- Change spacing between paragraphs and lines

Lesson 5: Proofing a Document

- Use the Thesaurus
- Research task pane
- Thesaurus
- Check spelling and grammar
- Main Dictionary
- Readability statistics
- Enable Readability statistics
- Create a new Default Dictionary
- Check Word Count
- Modify a document in Print Preview

Lesson 6: Adding Tables

- Create a table
- Enter data in a table
- AutoFormat a table
- Convert text into a table

Lesson 7: Inserting Graphic Elements

- Insert Symbols
- Insert a Clip Art Picture
- Add a Watermark

Lesson 8: Controlling Page Appearance

- Set Page Orientation
- Change Page Margins
- Apply a Page Border
- Add Headers and Borders
- Insert a Page Break

In addition to the subjects listed above, the Word workshop will also include information on formatting a document for ease of use in the pulpit. This will include both documents printed for use in the pulpit and those to be used electronically on mini PCs.

The third workshop deals with the use of Microsoft Excel. Its curriculum is as follows:

MICROSOFT OFFICE EXCEL 2003: LEVEL1[80]

Lesson 1: Getting Started with Excel

- An Overhead of Excel
- Navigate in Excel
- Select Data
- Save a Workbook
- Obtain Help

Lesson 2: Modifying a Worksheet

- Move and Copy Data Between Cells
- Fill Cells with Series of Data
- Edit Cell Data
- Insert and Delete Cells, Columns, and Rows
- Find, Replace, and Go to Cell Data
- Spell Check a Worksheet

Lesson 3: Performing Calculations

- Create Basic Formulas
- Calculate with Functions
- Copy Formulas and Functions
- Create an Absolute Reference

Lesson 4: Formatting a Worksheet

- Change Font Size and Type
- Add Borders and Color to Cells
- Change Column Width and Row Height
- Merge Cells
- Apply Numbers Formats
- Create a Custom Number Format
- Align Cell Contents

[80] **MICROSOFT OFFICE EXCEL 2003**: LEVEL1 Element K 2005

- Find and Replace Formats
- Apply an AutoFormat
- Apply Styles

Lesson 5: Developing a Workbook

- Format Worksheet Tabs
- Reposition Worksheets in a Workbook
- Insert and Delete Worksheets
- Copy and Paste Worksheets
- Copy a Workbook

Lesson 6: Printing Workbook Contents

- Set a Print Title
- Create a Header and a Footer
- Set Page Margins
- Change Page Orientation
- Insert and Remove Page Breaks
- Print a Range

Lesson 7: Customizing Layout

- Split a Worksheet
- Arrange Worksheet
- Freeze and Unfreeze Rows and Columns

One lesson to be included in the EXCEL workshop will be constructing a budget that can be used personally or for an organization such as a church.

The fourth session covers the effective use of Microsoft PowerPoint, and includes this material:

MICROSOFT POWERPOINT 2003: Level 1[81]

Lesson 1: An Orientation to PowerPoint

- The PowerPoint Environment
- Orientation to Views
- Navigate Through a Presentation
- Edit Slide Text

[81] **MICROSOFT POWERPOINT 2003: Level 1 Element K 2003**

- Save the Presentation
- Run a Slide Show

Lesson 2: Beginning a Presentation

- Create a new Presentation
- Change Background Color
- Add Slides to a Presentation
- Enter Text
- Create a Presentation from a Microsoft Word Outline

Lesson 3: Formatting Text Slides

- Apply Character Formats
- Apply Text
- Change Line Spacing
- Change Indents

Lesson 4: Adding Tables to a Presentation

- Create a Table
- Format tables
- Insert a Table from Microsoft Word

Lesson 5: Charting Data

- Create a Column Chart
- Edit Chart Data
- Change Chart Type
- Insert a Chart from Microsoft Excel

Lesson 6: Modifying Objects

- Resize Objects
- Copy and Duplicate Objects
- Move Objects
- Changing Object Orientation
- Format Objects
- Group and Ungroup Objects
- Change the Order of Objects

Lesson 7: Adding Images to a Presentation

- Add Clip Art
- Add a Picture from a File
- Draw Lines and Shapes
- Insert WordArt

Lesson 8: Preparing To Deliver a Presentation

- Spell Check
- Arrange Slides
- Add Transitions

- Create Speaker Notes
- Send a Presentation to Microsoft Word
- Print the Presentation
- Package a Presentation for CD

Since this workshop is primarily focused toward ministers, in the PowerPoint Lessons there will be emphasis placed on bulleted slides and custom animation. Additionally, in the section on printing the presentation, there will be some concentration on printing pages with notes lines.

The fifth and final session deals with the use of the Internet, and covers the following:

INTERNET FUDAMENTALS: *Version 4.0 CompUSA Training 2000*[82]

Lesson 1 Internet Overview

- The Internet Defined
- Difficult to Define
- What You Can Do
- Services of the Internet
- E-mail
- FTP
- Chat
- World Wide Web
- Internet Software
    - Web Browser
- Exercise 1-1: Exploring Internet Services with Your Web Browser
- Exercise 1-2: Using FTP with Dedicated Software
    - Instant Messaging
- Popular
- Major IM Services
- Exercise 1-3: Sending & Receiving Instant Messages
- Network Elements
- Transferring Data
    - Uploading & Downing
- Exercise 1-4: Downloading Files Using a Web Browser
- Forms
    - Interactive
- Exercise1-5: Using a Form to Upload Data to a Web
- Lesson 1 Summary

[82] **INTERNET FUDAMENTALS**: Version 4.0 CompUSA Training 2000

Lesson 2 Internet Names & Addresses

- Addressing Scheme
    - Domain Name System
    - Domain Prefix
    - Domain Names
    - Domain Extensions
- Exercise 2-2: Accessing Internet Servers that Require Country Code
- URLs
- Transfer Protocol
- Lesson 2 Summary

Lesson 3 Connecting to the Internet

- What is Required to Connect?
- Internet Service Providers
    - Connection process
    - Online Services
- Exercise 3-1: Finding & Comparing ISPs
- Exercise 3-2: ISPs vs. Online Services: Which is Best for You?
- Lesson 3 Summary

Lesson 4 Connection Types & Bandwidth

- Connection Types Overview
    - Connection Topics
    - Bandwidth
    - Bits Per Second
- Exercise 4-1: Testing Your Bandwidth
- Types of Internet Connectivity
    - Bandwidth
    - Dial-up Connections
    - Dial-up Types
    - Connectivity Stats
- Broadband Connections
    - Superior Bandwidth
    - Different Types
    - Direct Connection Speeds & Costs
- Exercise 4-2: Learning More About DSL
- Cable Modems
- Exercise 4-3: Learning More About Cable Modems
- Lesson 4 Summary

Lesson 5 E-Mail

- E-Mail Overview
    - Asynchronous Messaging
    - Broadcast Messaging
- Exercise 5-1: Composing & Sending an E-mail Message
    - Configuring E-Mail Software

- Two Types of E-Mail Servers
- Configuring Your E-mail Software
- E-Mail Anatomy

- Exercise 5-2: Sending an E-mail Message to Multiple Recipients
- Exercise 5-3: Sending E-mail Carbon Copies & Blind Carbon Copies
  - Attachments
  - Viruses
- Exercise 5-4: Sending E-mail Attachments
- Lesson 5 Summary

Lesson 6 Finding Information

- Finding a Person
  - White Pages Directories
  - White Pages Examples
  - White Pages Advantages
  - White Pages Disadvantages
- Exercise 6 -1: Finding a Person with a White Pages Directory
- Finding an Organization
  - Yellow Pages Directories
  - Yellow Pages Examples
  - Yellow Pages Advantages
  - Yellow Pages Disadvantages
- Exercise 6-2: Finding an Organization with a Yellow Pages Directory
- Subject Trees
  - Examples of Subject Trees
- Exercise 6-3: Browsing a Subject Tree
- Exercise 6-4: More Practice with Subject Trees
- Search Engines
- Examples 6-5: Using a Search Engine
- Hit Lists
- Exercise 6-6: Browsing & Comparing Hits Lists
- "Basic" Search Engines
- Keep It Simple
- Two Major Examples
- Exercise 6-7: Using "Basic" Search Engines
- Exercise 6-8: Using Your Browser's Find Function
- Exercise 6-9: Saving Bookmarks in Your Browser
- Lesson 6 Summary

Lesson 7 The Web

- The Web in Depth
- Path of a Web Page
  - Hypertext= Non-linear Information
  - Hyperlinks
  - Browser Plug- Ins
- Exercise 7-1: Running an Interactive Java Applet
- Web Cookies

- Why Cookies?
- Exercise 7-2: Using Netscape's Cookie Manager & Enabling Cooke Alerts
- Exercise 7-3: Configuring IE 5.5 to Display Cookie Alerts
- Exercise 7-4: Configuring IE 6.0 to Display Cookie Alerts
- Adobe Acrobat
    - Acrobat Files
    - Acrobat Reader
- Portable Document Format (PDF)
- Exercise 7-5: Viewing & Navigating Acrobat Documents
- Web Audio
    - Streaming Audio
    - Non-Streaming Audio
- Exercise 7-6: Listening to Streaming Audio
- Web Video
    - Different Formats & Players
    - Streaming Video
    - Non-Streaming Video
- Exercise 7-7: Viewing Streaming Video
- Exercise 7-8: Viewing Non- Streaming Video
- Panoramic Images
- Common Features
- Exercise 7-9: Viewing Panoramic Images
- Virtual Objects
    - Virtual Objects vs. Panoramas
- Exercise 7-10: Viewing Virtual Objects
- Exercise 7-11 Viewing Multi- Axis Virtual Objects
- Lesson 7 Summary

Following the lessons outlined above, included in coverage of the Internet workshop will be lessons guiding students' navigation to Web sites with biblical research content, such as www.biblegateway.com.[83]

Biblegateway.com[84] will allow the user to complete a variety of types of Bible research projects while connected to the Internet, whether searching for a passage or a word or phrase.

The session and workshop will conclude with demonstrations of computer-based Bible software, i.e. PC Study Bible.

[83] Hengeveld 1993
[84] Appendix C Figure 1 & 2

PC Study Bible has a little bit more variety in it than biblegateway.com. With PC Study Bible the students/ministers will be able complete sermon preparation, lay a foundation for Bible study, and complete simple or complex word study and all that is necessary for their ministry without leaving their computer. For instance, a minister might look at each of the five basic areas of ministry mentioned earlier using PC Study Bible.

The image[85] defines *Leitourgia* as "service" and as it reads, "priestly or sacrificial service." The interesting thing in the definition is the reference to Hebrews 8:6 which describes the ministry of Jesus. As one might ponder this word, *Leitourgia*, and how it might relate to ministry today, it is important to see the analogy made in that verse. Ministers today might live by the definition of *Leitourgia*. But one must note it is Jesus who sets the bar. It is Jesus who sets the example. In fact Jesus Himself said, "I have set you an example that you should do as I have done for you."[86] So, as He has set the example, those in ministry are to follow Him. The other side of that analogy is that those in ministry today will never be at the same level. Notice Hebrews 8:6 defines Jesus' ministry as superior to earthly ministers, even high priests or, in today's vernacular, bishops. That is, of course, because of His closer relationship with the Father. It is because of the superior covenant He has with the Father which brings greater promises.

It must be understood that what the relationship Jesus has with the Father is unlike the relationship anyone else has with the Father. The Two are One. There can be no other relationship equal to that. But, the good news is because of that closer,

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[85] Appendix C Figure 3
[86] John 13:15 NIV.

superior relationship and the greater promises that come with it all who have a relationship with Jesus have a closer relationship with the Father. The priestly, sacrificial service of those called by the Father have the kinds of promises that only relationship with Jesus can offer.

As the next image[87] indicates, *Kerygma* is "a systematic state of the theology of the primitive church as revealed in preaching." In other words, Kerygma is the preached Word. The *International Standard Bible Encyclopedia* indicates this word, this noun, appears eight times in the New Testament. However, as is pointed out in the screen capture of the PC Study definition of *Kerygma*,[88] in Titus 1:3 Paul is referring to the action of preaching using the word, *keerúgmati*, which is the verb or action version of *Kerygma*.

Another search, this one from the Exegetical Dictionary, indicates there are 61 occurrences of *Kerygma* in several different forms and tenses.[89]

This should indicate that, for either the novice or the experienced theologian, study can be as deep or simple as desired. It should also indicate the importance of the proclamation of the Message with which those who stand behind the sacred desk are entrusted. Suffice it to say one's *Kerygma* should be at least as "studied" as this look at what it is.

Koinonia, as it has come to be known today, means "fellowship." But, as can be noted from the next image[90], it means a lot more. There is "sharing what one has." There is "intimacy that is spiritual among a body of believers." There is "contribution to

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[87] Appendix C Figure 4
[88] Appendix C Figure 5
[89] Appendix C Figure6
[90] Appendix C Figure 7

the needs of others." All of these are a part of *Koinonia*. Based on what can be seen from the image mentioned above, it might be easy to simply select the definition of *Koinonia* which most closely fits within the comfort zone of the one making the selection. However, if the reference from Philemon from the first definition is viewed, it is easy to deduce there is a cost involved with *Koinonia*. Paul says, "I pray that you may be active in sharing your faith, so that you will have a full understanding of every good thing we have in Christ."[91] Paul, here, is looking forward to Philemon, and those in ministry today, to share the faith in Jesus Christ. And, as he puts it, that sharing will bring a full understanding of what the believer has in Christ. So, based solely on that reference and definition, *Koinonia* is more than "fun in fellowship," or a body of believers coming together to enjoy each other's company. *Koinonia* has to do with sharing Christ with others. *Koinonia* has to do with providing others the knowledge of Jesus Christ. And from that *Koinonia* has to do with gaining a full understanding of this relationship believers so often speak of.

One might ask the question at this point, "Do all believers really understand the relationship they have with Jesus Christ?" PC Study Bible can help them further that understanding.

The fourth in those five areas of ministry is *Diakonia*. The search for this word in PC Study Bible will initially bring the student/minister to the conclusion that it cannot be found. This is because most of the Bible dictionaries and encyclopedias do not include it. Therefore it becomes necessary to perform a global search, as seen below. This

[91] Philemon 6 NIV.

global search[92] allows the user to search all of the works included in PC Study Bible at one time.

However, in order to define *Diakonia* properly it is necessary to take two steps following the global search. First, the global search reveals *Diakonia* used in several scriptures, but only in the Greek translation. Step two is looking at the "Interlinear Bible" to verify the correct word as the object of the search. Step three is to use the Strongs number shown in the Interlinear Bible to look up the word in the "Strongs Exhaustive Concordance." This process results in the following definition.[93] *Diakonia* is attendance, as a servant. It figuratively is to aid someone. In an official capacity the service is that of a Christian leader or teacher. The King James Version offers this as the description of a minister.

It seems *Diakonia* is that part of ministry that Jesus talks about in Matthew 20:16 when He says, "So the last will be first, and the first will be last."[94] In fact, the first reference found to include *Diakonia* is Acts 6:1. "In those days when the number of disciples was increasing, the Grecian Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food."[95] Here the word used in the translation of *Diakonia* is "distribution." But, the word directly translated from the Greek is "ministration" or "ministering." The indication here is that the daily ministering to the Grecian and Hebraic Jews was the act of service taken on by the Apostles. It would seem the extension of that concept, also based on the

[92] Appendix C Figure 8
[93] Appendix C Figure 9
[94] Matthew 20:16 NIV.
[95] Acts 6:1 NIV.

words of Jesus, would be acts of service by those in ministry. Rather than simply being a Reverend Doctor one might strive to be Reverend *servant*.

The final part of ministry is *Didache*. This has been come to be known as "teaching." It is known as the teaching of the Lord through the Apostles. Simply, it is a book of instructions.

This might be a good time to step away from the definition for a moment and look more closely at the research capabilities of PC Study Bible. In the image[96] *Didache* has a simple definition. Included in that definition is the word *Didache* repeated. This time it appears as a hyperlink, the same kind of hyperlink as is used on the Internet to move from one web page to another. When this hyperlink is clicked, a panel opens on the right side of the screen with the title of the related subject. Here it is "Teaching of the Twelve Apostles."[97] Simultaneously, the panel on the left side of the screen adjusts to reveal where that volume comes from historically and other volumes or writings of the same era.

Once the workshops have concluded, the participants will be asked to evaluate their experience. They will complete an evaluation survey which will determine the change in their level of computer literacy. They will evaluate their competence with each area covered as well as their overall competence. Finally, they will be asked to evaluate if, how and how much this project has and will affect their ministry.

[96] Appendix C Figure 10
[97] Appendix C Figure 11

CHAPTER V

FIELD EXPERIENCE

The first thing that needs to be addressed in looking at the process of this project is its obstacles. These added to the complexity and difficulty of the project. They also provided for enhanced teaching opportunities outside of the original scope of the project.

The first of these issues is the variety of versions of Microsoft Windows and Microsoft Office students were familiar with when they entered the workshops. Although the project proposal specified the use of Microsoft Windows XP for its universal use and availability, students arrived with both Windows XP and Windows Vista. This is the result of the portion of students whose computer acquisition was for the purpose of this class. As can be noted from the pre-workshop surveys[98] some of the participants in this workshop had to borrow a computer in order to be a part of this workshop.

Of those who owned the computers used as part of this class, some had very recently purchased their computer. And, Windows Vista was the standard operating system installed on most, if not all, computers recently sold in the United States.

Second and similar to these issues is the variety of versions of Office software installed on the computers students brought to class. These ranged from Microsoft Office 2007 to Microsoft Works. Microsoft Works is the software which comes installed on most computers. It is what users have available without the purchase and installation of any version of Microsoft Office. It can be best described as "Microsoft Office Light." One of the issues created by this variety is that Microsoft Works does not include a slide

[98] Appendix A

presentation component which was the focus of one of the complete workshop sessions. Of course, another issue created by this variety is the difference in interfaces among Microsoft Works, Microsoft Office 2003 and Microsoft Office 2007.

Although these differences and issues presented obstacles in the presentation of the proposed material, they also were responsible for several teaching opportunities. The very simplest of these teaching opportunities is the need for operating system and software conformity. As the industry evolves and changes, keeping up with those changes adds to stress on the user's ability to stay current with the rest of society. Another of these teaching opportunities, and one which is a little more serious, involves the changes in the Microsoft Office interface. These were discussed and presented to allow all students to see and experience the transition.

Before these workshops began each of the participants was given a pre-workshop survey.[99] Below are the five multiple choice questions asked in that survey and the participants' answers. It is not necessary to list each of the possible choices because in no question were all of the choices selected. Additionally, in at least one question workshop participants wrote in their own answers, opting out of the available choices.

PRE-WORKSHOP SURVEY

Question 1: What would you say is the current state of your computer literacy? Although the answers varied on this question, they mostly ranged between, "I know how to turn the computer on" and "I check my e-mail and that's all." There was one

[99] Ibit Ibid.

participant who answered, "I don't know how to turn a computer on." And there was one who answered, "I'm pretty knowledgeable. I just want to improve my knowledge."

The responses to the first question of the survey revealed that there was some fairly fertile ground for the workshops.

The second question was added to the survey with the thought that it would be humorous as well as inquiring. As it turned out the information extracted from this question was more enlightening than expected.

Question 2: How long have you owned a computer?

It was a complete surprise to see almost half the workshop participants chose the answer, "I don't own a computer. I just borrowed this one for this class." The other majority was on the other end of the spectrum, owning a computer for 2 years or more. Only one participant indicated owning a computer for 1 week. Further conversation determined this person bought a computer for this class.

Question 3: What do you mainly use your computer for?

Of course, it was expected of those who answered the previous question with having to borrow a computer for this class not to have an answer for this question. But, that was

not the case, at least not completely. One participant who indicated borrowing a computer for this class said there is "not use presently but she would like to self-publish." Another said she uses a computer for letters. The participant whose ownership was one week indicated writing papers was a main activity. Others chose e-mail, letters and surfing the Internet.

Question 4: How do you use your computer in your ministry?

For this question there were some interesting answers. One respondent said, "I'd like to know how that's possible." Another said, "I don't use a computer in ministry at all." Others chose to step outside the box (multiple choice answers). One respondent indicated the use of a computer in ministry is represented by "saving manuscripts from sermons and saving notes from classes." Another indicated the need to use the computer for homework her Ministerial Alliance classes. And finally, one participant who also had to borrow a computer for this class expressed the desire to use a computer in ministry in all ways possible.

Question 5: What do you expect to get from this set of workshops?

This is the only question in the survey which was not multiple choice. It was designed to allow the participants to fully express their expectations. For that reason the answers will not be summarized. They will simply be listed as to display the expectations of the participants.

- How to use the computer to self-publish
- A working knowledge of how to use my laptop
- Be able to use PowerPoint and look up Hebrew and Greek meaning and to preach with my computer
- How to become proficient for ministry purposed. Create a Web site for ministry
- To learn how to use the computer in every facet
- EVERYTHING!
- Computer use knowledge. How to use the computer in ministry and Bible study.

Based on the responses to this survey with a particularly close look at the final question, it is worth repeating: this environment provided a fertile ground for the workshops described in the proposal.

THE SESSIONS

There were five sessions in this project. Each session was separated into two parts, a three-hour portion on Friday evening and a three-hour session on Saturday morning. Participants had an opportunity to consume some information in the first part without becoming overwhelmed. They also had the opportunity to rest and not extend beyond their reliable attention span.

Session One:

In this session participants were introduced to the world of computers. There was some information disseminated about the history of computers. They were also given a description of contemporary computers and their capabilities. They were taught the difference between hardware and software (hardware is that which is a physical component of the computer; software consists of programs and instructions given to the processing unit).

Also explained were information storage sizes in bits and bytes. All computer information begins in the binary language using 1s and 0s. A "1" equals "yes" or "on," while a "0" indicates a "no" or "off." Each 1 or 0 is a "bit." Eight bits equal a "byte." A byte is about one character in today's computer language. Approximately 1000 bytes equal 1 "kilobyte" or 1kb. Approximately 1000kb equals 1 "megabyte" or 1mb. Approximately 1000mb equals 1 "gigabyte" or 1gb. And in today's computer world approximately 1000gb equals 1 "terabyte" or 1tb. All of these are approximations because the actual number is 1024 in each case.

Participants were also given the opportunity and guidance to navigate through the Windows Operating System environment. They learned the difference between the operating system and the software able to run in the operating system. They were given the analogy of an office building being the operating system and each office, or company, in the building being the software.

It was then time to provide some skills for the participants. The participants were taught about file management. They were guided in creating a file, moving a file and deleting a file. One specific and very important aspect covered was the file-saving dialog box. There are three questions which are posed by Windows and MUST be answered by the user. Those are: 1) where the file is going to be saved; 2) what the file is going to be named; and 3) what kind of file is going to be saved. The reason this dialog box is so very important is because it is here most users lose their files. Most users let Windows decide where the file will be saved. The problem with that choice is that when the time comes to retrieve it, the user often has no idea of where it is. Even if the user is aware of where the file is, the user often does not separate files based on category or subject, making location of the specific file difficult.

Next, most users allow Windows to decide what the file will be named. By default, Windows chooses the first sentence or part thereof to use as a name for a new file when saving. If the user allows this to happen without interference, there will be no way of knowing what file was saved — once again making it difficult to find the saved file.

Finally, the average user allows Windows to determine the kind of file being saved. Most times this is a correct choice. But, it is still a user decision. Suppose the

user must interact electronically with another user who does not use Microsoft Office, as was the case in this workshop. Saving a Word or Excel file in their default format would be of no use to the user seeking to open those files for editing on a computer without Microsoft Office. However, by choosing to save the file in the format used by a second user, if applicable, the file would be transferable between the two without difficulty.

The focus then turned from saving a file to moving a file. Using Windows Explorer, the participants were led through the process of taking a file from one location and putting it in another location. Also, they were guided in copying a file from one location to another. This left them with an understanding of the differences between cut-and-paste and copy-and-paste. Deleting files was the final file management exercise. The class was led in sending a file to the recycle bin and retrieving it. They were then instructed in holding the shift key while deleting a file, fully deleting the file without possibility of recovery.

To bring this class to an end, the participants were asked to revisit the Windows Explorer. It was here they were introduced to Windows' hierarchical file structure. The participants were asked to create a folder inside the "My Documents" folder. Their recently created files were placed in their new folder. With this they were made to understand the possibility of creating a folder for each subject area or category for which they had files. It was with this exercise that the concept of file management on a personal and individual level became clear.

Session Two:

This session was devoted to understanding Microsoft Word. There are two reasons for beginning the actual software sessions with Word. First, it is going to be the most widely used of any programs the participants of the workshops will have in their arsenal. Second, and probably more importantly, it is the flagship of the Microsoft Office suite. Functionality and capabilities found in any Microsoft Office product will most likely first be found in Microsoft Word (although there are some "program specific" capabilities which set those programs apart from others). In terms of navigation and basic functions, Word lays the foundation for the rest of Microsoft Office products.

Since most of the participants came with Microsoft Office 2007 there was the opportunity to spend some time on the changes in the interface with this new version of Microsoft Office. With this version Microsoft has taken away the tool bars and menu bar and replaced them with the ribbon. The ribbon consists of tabs. Each tab has command groups with related commands in each. The good news for the Microsoft Office 2003 user is at the bottom right of most of the command groups there is a launch button which opens a dialog box, which will look familiar to users familiar with earlier versions of Microsoft Office. This was also good news for the one participant who came with Microsoft Office 2003 installed on her computer.

Once the overview and discussion of navigation was over, the participants were taken through an exercise designed to allow them to experience many of the capabilities of Word in a way that was neither tedious nor boring. First, they were led in finding some simple capabilities of Word, i.e. text wrap, auto capitalizing the first word of a sentence, spelling and grammar check, and auto-correct.

The exercise prepared for this session of the workshop was to develop a flyer for a company picnic. Completion of this exercise allowed the participants to experience many of Word's capabilities while exercising some creativity at the same time. There was the need to format different segments of text. The flyer needed a title banner consisting of two lines of text. The second line, the subtitle, required expanded text to meet the horizontal size of the title. There was a border and shading applied to the banner. In the body of the flyer there were three lists: a menu, a list of activities and directions. The first two were formatted as bullets. The directions were a numbered list in order to keep the directions in the order they must be followed. When the lists were completed, the flyer continued onto a second page. Therefore, the lists were formatted into two columns. A clip-art image was added to depict a picnic atmosphere. Finally, the flyer was given a background color. It is important to note here the clip art and the background color proved to be an insurmountable challenge for the participant using Microsoft Works. Its word-processing program does not support either of those activities.

The participants were quite proud of their creations, especially those for whom this was a completely new experience.

Session Three:

The third session of this workshop series was devoted to Microsoft Excel, the spreadsheet or number-crunching program of the Microsoft Office suite.

Upon entry into this program there was a quick refresher of the navigation issues covered in Word. Following the review, the participants were introduced to the specifics

of the Excel interface. Pointed out to them was the addressing of each cell, the address box and the formula bar. Once the preliminaries were out of the way, the group was subjected to two activities. Once again, the exercises were designed to allow the participants to experience the capabilities of the program without tedious or boring lecture.

The first of these exercises was designed to put some "cool" tricks into the hands of the users right away. Using auto-fill and auto-width for cell formatting, the users found how easy it is to create their own appointment calendar in Excel. They also learned the importance of selecting multiple cells correctly.

Upon completion of the appointment calendar and being introduced to the 3D qualities of Excel, the participants were taken to 'sheet 2' to create a budget sheet. On this sheet the class was instructed to list income first, consisting of paycheck and money on hand, followed by a row for a total. The next section was a group participation exercise. The class was asked to list monthly expenses in two lists, general and utilities, each with a total row. Two rows were added at the end, total expenses and money left over. At this point the class was asked to supply numbers for each row except the total rows. The only stipulation was once a number was accepted everyone had to use the same number. Once all numbers were filled in there were formulas created to add each group. The income group had the cell address typed into the formula. The utilities expenses had each cell clicked on with the plus sign inserted between each cell address. The general expenses used auto-sum.

Following the creation of the monthly budget, the numbers were used to create a one year budget. Then, using both relative and absolute addresses the one year budget

was expanded to create a four-year budget proposal. The final step was to format the budget sheet so that all monies were in currency format and all headings were formatted alike.

This process proved to be both enlightening to each participant and inspiring to some. There were those who wanted to go home and create a similar budget for their family.

Session Four:

Session four began on an uplifting note because the participants were informed, "PowerPoint is the easiest program you will ever learn and the most fun." That statement is true on its own. Yet it was supported by a workshop designed around each user. The PowerPoint session of this workshop was structured to allow each participant to create a PowerPoint slide presentation designed by that user. Of course, the process, approximate number of slides, and progression were instructor led. But the content and the "story" were completely that of each user. With that the user was able to take ownership over the presentation. And importantly, each user was able to watch his or her creative juices manifest as a slide presentation before his or her eyes.

Following the creation of the title slide the participants were instructed in creating the number of bulleted slides necessary to tell their story. Part of this process varied from simply how to use the program and touched on the process from the presenter's point of view. It was emphasized that the presenter should always keep the audience in mind. As the presentations began to take shape the new presenters were walked through the process of adding background, themes and clipart. Slides were added with

charts and graphs. And finally, there was the closing slide, which only differed from the opening slide by adding word-art.

Once all of the slides were created, the class tackled the subject of transition, moving from one slide to the next. The question of timing, how long to leave a slide on the screen, was answered. The participants then dealt with custom animation. This is deciding how the elements of each slide will be revealed on the screen, in what order and if they remain until there is a transition to the next slide.

With the completion of all slide presentations, each participant took his or her turn displaying his or her presentation to the rest of the class. There is no pride like that which comes with the appreciation of your work by your peers. And having accomplished these pieces of mastery in only a six-hour session brought even more satisfaction. Some of the presentations are in use today, as some participants decided to create something related to a current project in their life or ministry.

Session Five:

This is the wrap-up session. All things demonstrated thus far must be wrapped and understood. For that reason the first few minutes of session five was spent answering questions about the previous sessions. Also entertained were any questions about computer use in general. Questions were fielded and answered about the software used in the workshop. Most questions related to the purchase of new computers. Some people were focused on what make or model computer to buy. The group was surprised when no make or model was endorsed in the answers. The class received an overriding truth about computer purchasing: upgrading is always a 'when'

question, not an "if" question. In other words, computers are made to be upgraded or replaced at some point. The question is when that will be. Once that truth is accepted, the issue uppermost in the mind of the one making the purchase is extending that inevitability.

Having established that truth, the class learned four criteria to set when purchasing a new computer. The four criteria are: processing speed, RAM, disk or storage space, and video RAM. In each of these four criteria it is best to seek the highest possible numbers, up to the limits of the purchaser's budget.

Processing speed is measured in hertz or Hz. Currently, the average processor is above 1 billion hertz or 1ghz. If 2ghz or higher is available and it fits in the budget, it should be attained.

RAM is Random Access Memory. It is the computer's electronic work space. It is the electronic area in which programs and files in use are loaded while the computer is using them. The larger amount of RAM, the more a computer can do and faster. With the introduction of Windows 7 a minimum of 2 gb is necessary for adequate working area. Obviously the converse is true.

Disk space is like the computer's filing cabinet. The larger the number here means the more that can be stored on the computer. Two of the most common uses of computers today are to store music and pictures. Both of these take up space, especially as the collection continues to grow. The larger the hard drive, the more information that can be stored. Standard hard drives currently range between 320gb and 500gb. However, there are many hard drives on the market with 1terabyte (tb) of storage space.

Finally, video RAM is the memory used to enable the graphics on the computer. Whether it is for watching videos, playing games or just looking at digital pictures the video RAM is very important. It can be the factor between actually seeing something on your computer and not seeing it. So, here again, the more space the better. However, the video RAM can be much lower than the regular RAM. Currently, A good number for the video RAM is 512mb.

Having satisfied all of the participants' questions, session five proceeded with concentration on the Internet and Bible resources, both online and software-based. The participants were led through the use of search engines on the Internet. Also discussed were internet addresses, e-mail addresses and appropriate structure of each.

When the focus came to Bible resources, two stood out most; one online and one software based. Online the group investigated the use of www.biblegateway.com. The Bible Gateway is a tool for reading and researching scripture online -- all in the language or translation of the user's choice. It provides advanced searching capabilities, which allow readers to find and compare particular passages in Scripture based on keywords, phrases, or Scripture reference. There is a complete list of available Bible versions and translations. As well, on the left side of the page there is a navigation menu from which the viewer can access some of the Bible Gateway's other features such as a "Verse of the Day" widget, Bible commentaries, audio Bibles, and more. (Hengeveld 1993) This is one of the most widely used online Bible resources. Others were considered and discussed.

PC Study Bible stands out as one of the foremost computer-based Bible resources. This program, demonstrated for the workshop participants, is a valuable tool for the Bible study novice and the learned theologian. Its capabilities include simple Bible search using any of a long list of versions in several languages. As well there is a concordance which can deliver the number of times the word "the" is used in the Bible. There are several book references including the works of John Wesley, Thomas Aquinas and Martin Luther. Also found in this program are maps of the journeys of Jesus and Paul and a hymnal.[100]

This final session concluded with an exit survey and the sharing of Holy Communion.

[100] Biblesoft.com. *PC Study Bible.* Edited by James G. Gilbertson. Seattle, WA, 1988-2007

POST PROJECT

Once the project was over, each of the participants was asked to complete a Post Project Survey.[101] The purpose of the survey was to look at the impact of the project on those who had just experienced it as well as the impact on the ministries they represented. The survey consisted of nine rating questions, two yes or no questions and two opportunities for the participants to offer suggestions.

The ratings questions are as follows:

1. How would you rate workshop overall?
2. Was the information useful to you?
3. Was the information presented so you could understand it?
4. Did the instructor seem to have a working knowledge of the information?
5. Was the instructor attentive to the needs of the students?
6. Did you receive some information you will use in ministry?
7. Did this workshop improve your computer skills?
8. Were you able to see how the information provided in this workshop can be used in your ministry?
9. Were you able to see how the information provided in this workshop can be used in ministry in general?

Additionally, the following questions required only a yes or no answer.

10. Would you take this workshop again?
11. Would you recommend this workshop to others?

[101] Appendix B.

Finally, these last two questions requested recommendations from the participants:

12. What changes would you recommend to make this workshop better?
13. Who, other than you, do you think would benefit from this workshop?

The results of the ratings portions of the survey can be seen in the chart in appendix C.[102]

As can be seen from the chart, most of the answers were very positive. However, simply because all questions did not garner the highest rating it would be prudent to review each question and attempt to glean some meaning from it.

Question 1:

How would you rate the workshop overall?

Of the respondents three rated the workshop with a 10, the highest rating, three rated it with a nine and one with an eight. The average is 9.29. The implication of this average is that the workshop came very close to meeting the expectations and needs of every participant.

Question 2:

Was the information useful to you?

This question received seven ratings of 10, one of nine and one of eight. The average was 9.57. This would also indicate the information presented in the workshop was almost completely useful to those who participated.

Question 3:

Was the information presented so you could understand it?

The results of this question was four tens, two nines and one eight. The average was 9.43. The indication here is that at least three of the participants did not completely

[102] Appendix C Figure 12

understand the material presented. However, it also indicates for the rest of the class there was a considerable amount of understanding.

Question 4:

Did the instructor seem to have a working knowledge of the information?

The ratings for this question were all 10. Without each participant knowing for certain, this would indicate every participant at least believed the instructor knew what he was talking about. Although this might seem like a simple or unnecessary question, that belief is always helpful to put participants in a workshop such as this at ease. And that ease promotes receptiveness and a willingness to learn.

Question 5:

Was the instructor attentive to the needs of the students?

Here again the ratings were a unanimous 10. It is the belief of this writer and instructor that when each student is given personal attention, especially when he or she falls behind the rest of the class it helps to bring the whole class along. In this class there were students of all levels of computer literacy, experience and comfort. Attending to the needs of each student always helps to level the playing field.

Question 6:

Did you receive some information you will use in your ministry?

This question was rated five times with a 10, once with a nine and once with an eight. This is the second time the average resulted in 9.57. This would indicate that not all skills learned will be applied in ministry. It also would indicate some of the skills learned will be used in other areas of the lives of the participants.

Question 7:

Did this workshop improve your computer skills?

Interestingly, this question was rated with four tens, two nines and one seven. The average is 9.29. Although it would seem the computer skills of at least one participant was left lacking, the truth is this person felt distracted by those a little slower than this person. Overall, everyone walked away more skillful than they came.

Question 8:

Were you able to see how the information provided in this workshop can be used in your ministry?

The ratings for this question were four tens, two nines and one eight. The average was 9.43. Although similar, this question is different than question 6. Question 6 asked if the participant received information that will be used in his or her ministry. Essentially, this question asks if the participant was able to see how the information can be used in his or her ministry. The difference is seeing how it *can* be used, as opposed to *putting* it to use. Interestingly enough, the average for this question was lower than the average for question 6. That number would indicate that while completing the survey, participants answered question 6 more enthusiastically than question 8. It would also indicate there was more thought given to the question by the time they got to question 8.

Question 9:

Were you able to see how the information provided in this workshop can be used in ministry in general?

This question received ratings of all 10. Apparently, whether or not each participant could see how the information in this workshop can be useful in his or her own ministry it was obvious to all participants the information can be used in ministry in general.

The next two questions simply required a yes or no. However, only three of the participants gave simple yes answers.

Question 10:

"Would you take this workshop again?"

Although three gave only yes or no answers, of the remaining four one said, "to the next level." Another said, "Only if some revisions were made." Those were better explained in answer to the last two questions which request suggestions. One simply continued the rating system and rated question 10 with a nine.

Question 11:

"Would you recommend this workshop to others?"

Again, the same participant responded with, "Only if some revisions were made." There was one nine rating. The rest unanimously would recommend it.

The last two questions of the survey gave the participants the opportunity to offer suggestions which they believed would improve this workshop. As is the case with most surveys of this kind, at least one participant declined to answer these questions. However, the remaining participants were very willing to share their thoughts.

The question was asked, "What changes would you recommend to make the workshop better?"

The participant who indicated a willingness to take the workshop again, only if some revisions were made, had this suggestion. "Make it a requirement that all students have the same software package. That would help the class progress faster." This is an issue that had presented itself at the beginning of the workshop. Although the invitation to participate in the workshop specifically asked users to come with Windows XP and Microsoft Office 2003, to put everyone on a level playing field, what arrived on the first day of the workshop was all over the spectrum.

Another participant suggested, "Create a workshop for beginners that have little or no computer experience." Actually, that too was in the invitation for participation in this workshop. However, even those who are somewhat well versed and experienced felt the need to gain some skills and knowledge.

The suggestion was made that, "Handouts would be beneficial for each section covered." This was a consideration in the planning stages of the workshop. When presented with the variety of operating systems and software the cost and accuracy became prohibitive.

Finally, similar to the previous suggestion, "Step-by-step instructions on paper would help." As with the handouts, printed instructions would have to be too varied and cover all systems and software present to be practical.

The final question asked, "Who, other than you, do you think would benefit from this workshop?"

Here are the answers:

"Anyone interested in sincere Bible study and preaching."

"Anyone wanting to improve their computer literacy."

"Family members, friends, church members."

"Everyone, with no age limit, with or without prior experience."

"Others who are in ministry."

"I learned doing home work and business will profit greatly. People of all ages."

"Yes, me."

CHAPTER VI

CONCLUSION

Technology permeates American society. In fact, technology permeates the global society. With every passing day there is new technology introduced into the daily lives of citizens around the world. And with each introduction a way of life, a practice, or even an earlier piece of technology becomes obsolete. For the most part this is true in every area of society except one, and only in parts of that. There are pockets of the church which are holding on to the pre-technology church environment with vice grips.

Some are holding on because of fear. Some are holding on because of conviction. Others hold on out of ignorance. It is unclear which of these reasons is the most driving force. But, that which is most widely accepted is fear–primarily, that there is too much to learn. The age of ministers and ministry leaders plays a negative role in the learning process. It is the fear that one is not competent to learn. All of these fears illustrate the need among ministers for the kind of project completed for this work.

There are far too many ministers whose sermons are still created and carried to the pulpit on yellow legal pads. There are far too many Bible-school teachers whose lessons are created and kept in loose-leaf binders. There are still churches in which the offering is counted and recorded by hand. There are still churches whose membership records are kept on 3x5 cards. And there are still churches whose finances are kept in a ledger book and held by one official treasurer in the church. These issues must be addressed by the Church of the 21st century.

In 2005, Shane A. Hipps wrote "The Hidden Power of Electronic Culture" which was subtitled, "How media shapes faith, the gospel, and church."[103] In this article, he makes a point about the change different kinds of media bring to the church and shape the message of the church. Here's an excerpt:

THE EVER-CHANGING MESSAGE

Like it or not, our theology and interpretation of Scripture is a long history of mirroring our forms of media, a fact most easily seen in the way modern approaches to faith mirror the linear, rational, and abstract attributes of the printed word. This is no inherently negative reality, especially if we're aware that it's happening. In fact, I believe some of our methods, and thus our message should change and evolve-this is part of God's ongoing creation and relationship to God's people.

The church needn't fear such change. We find an important object lesson concerning Jesus' methods and message in the Gospel of Matthew:

> *No one sews a piece of unshrunk cloth on an old cloak, for the patch pulls away from the cloak, and a worse tear is made. Neither is new wine put into old wineskins; otherwise, the skins burst, and the wine is spilled, and the skins are destroyed; but new wine is put into fresh wineskins, and so both are preserved.*[104]

Jesus understood the intimate connection between the medium and message, the container and the content. He tells us a new container (wineskin) must bear with it new content (wine); so also old methods (worn garments) will retain an old message (worn patch). We evangelicals have long believed that the wineskins (our methods and media) must be constantly renewed and updated. But we may have missed the most dramatic point of this passage: The emphasis for Jesus is that the wine itself is new. Jesus came proclaiming a new message, not just new methods.

It is interesting to note Hipps makes reference to the words of Jesus in identifying the change of the methods and how they affect the message. As he states, the underlying meaning in this passage from Matthew is not just that there are new ways to

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[103] Hipps, Shane. The Hidden Power of Electronic Culture: How Media Shapes Faith, The Gospel, and Church. Grand Rapids, MI: Zondervan, 2005.
[104] Matthew 9:16-17, NRSV as quoted in Hipps 2005.

deliver the message. It is that there is a new message to deliver. The message even of the 20th century is not the message of the 21st century. And as those in ministry look at how the message is being delivered, whether it comes from the pulpit or in the classroom, attention must be paid to what the message is.

In this world of technology, quite a few churches put the innovations of this era to good use. Much of this is exhibited in the multi-media advances in many churches. Ministries *en masse* have moved from a cassette-recorded service to CD and DVD recordings made available to worshippers almost immediately after the service has ended. Another example is the use of large projector screens to display the speaker, the choir and members of the congregation throughout the service. Those large projector screens are also used to project words of songs to allow the congregations to sing along without the use of a hymnal. And, they are used to display the scriptural reference for the sermon as well as sermon notes.

In these same 21st century churches membership is computerized with programs specifically written for that purpose or with an adaptation of a standard database program. The same is true with the church finances. There are specific programs written for that purpose. As well, that function can be developed in a standard spreadsheet program. Finally, a word processing program is a major necessity for anyone who preaches or teaches. With it one can enter the information in a decidedly more readable manner. It also makes it much easier to copy and paste scripture and other references without having to write them individually. One other aspect of the word processor is its availability of formatting. This allows the user to set the font size and line spacing to that which will best allow "reading" in the pulpit or teachers' stand.

All of these represent areas in many churches where the idea of technology and ministry working together has been accepted, embraced and is a part of the paradigm of that ministry. Although quite visible, if for nothing but size alone, these are by far the exceptions rather than the rule. There are many more churches and ministries which have not yet crossed that threshold yet.

As with every other area of life in the history of mankind, the most difficult idea to present and to accept is change. Human beings are creatures of habit. Even as the younger generation is viewed by the older there is a resistance to change. Although conceived and raised in an era of technology the younger generation is still resistant to change, in a somewhat difficult way to see. The older generation wants things to remain "the way they've always been." At the same time the younger generation always wants the newest, the fastest, the more powerful. This is best exemplified in the area of cellular telephones. As that area of technology continues to grow, each device has something new that it does or something more it can handle. It stays on longer. It can connect with more. The plans cover more. And the resistance of the younger generation is in not heeding the older generation when they were warned not to jump at the first release of anything new, the admonition to "Wait till they work the bugs out of it."

The resistance in the Church is not in plunging headlong into new technology. It is in holding onto what is familiar, "the way we've always done it." The resistance of the Church is in doing "what we've always done" and looking for a different outcome. Many churches and ministries are wondering how to make the ministry grow. Many churches are looking for ways to attract new members. Many churches and ministries are even

wondering how to keep the lights on while maintaining the long existing culture and structure of the particular ministry.

Tens of thousands of churches are either wholly "contemporary" or wholly "traditional." Both styles of worship are market driven, in that they cater to the needs of their target audience. These audiences are labeled as "believer" or "seeker." The churches will categorize their traditional service as believer-oriented and the contemporary service as seeker-oriented. The distinctions are frequently political, not theological.[105]

The purpose of this work has been to seek solutions to those very dilemmas currently crippling the future of ministers and ministries in this society. The first step was to look at the "as is," the current paradigm governing most ministries. As stated above, with the exception of the larger, more visible ministries, that paradigm has been one of business as usual. It has been one where "we get by with what we've got" or "we don't need a technological intrusion into the Lord's work."

But, when presented with the possibility provided by the project completed in this work the participants' response was that of anticipation, expectation, and the possibility of a new and better way of doing things. This could mean the desire for change was present but heretofore, without the means. The project itself produced knowledge and skills previously either unavailable or unsought. Based solely on the exit surveys from the project, participants left with a new sense of empowerment, a new sense of confidence and a set of skills expected to be put into practice in the various ministries represented.

Other comments collected during the project, though not represented in the exit survey, represented the opening of doors seemingly shut prior to this experience in the lives of participants. Some were heard to say "This has been a life-changing

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[105] Moore, Len Wilson and Jason. *Digital Storytellers: The Art of Communicating the Gospel in Worship.* Abingdon Press, 2002.

experience." Others wondered why they had waited so long to seek such an experience. Still others remarked about the automation this experience offered for their area of ministry.

These remarks as well as those in the exit surveys and those made during the project indicate there is a willingness to move ministry into the 21st century. The results of this project indicate that once exposed and properly trained individuals in ministry and representing ministries can be the foundation for that change. The challenge is in touching the many ministries and churches whose doors are closed to change.

In the year 2000 and during a few years following there was a popular phrase in the American business culture known as the "paradigm shift." At its core the meaning was to look for ways to attain the agreed upon goal using means previously unused to get there. Hence, the title of this work, *A Paradigm for Churches*.

The solutions sought by this work lie in shifting the paradigms of the Church. There are possibilities of shifting paradigms with one individual taking over the reins of the office of treasury in a medium or small church and computerizing what had previously been done totally on paper. There are possibilities of shifting paradigms when the church secretary decides to computerize the membership records. There are possibilities of shifting paradigms when a preacher or teacher commits his or her sermon/lesson to a word processor and formats and prints it in such a way as to never lose audience eye contact. And there are possibilities of shifting paradigms when the overhead projector screens give the congregants Scripture and bullet points related to the sermon.

Each of the paradigm shifts is available and possible today. Many churches and ministries have already converted. The challenge, once again, is touching those many churches and ministries for whom the practices and traditions of the 20th century church are simply good enough. What must be made clear to these churches is that the practices and traditions of the 20th century church are *not* simply good enough. As the world evolves, as technology evolves, there are only two choices: move with it or get left behind. Lee Iacocca once said, "You either lead, follow, or get out of the way." Unfortunately, many churches and ministries have simply chosen to get out of the way.

Business, in these last few difficult years, has presented one good lesson for all organizations. That lesson is how to do more with less. Included in that is how to be more productive in less time with fewer resources. As an example of how well this lesson has been received simply take a good look at the larger, "mega" churches. Although their size requires more staff than a smaller church, look deeper at what is being accomplished and by the number of people. Compare that finding to the same close scrutiny of a smaller, non-technological church. What will become evident is the ratio of staff to accomplishment is much higher in the smaller, non-technological church. Further evident is the amount of time used for these accomplishments.

As Susan J. White indicates, there are some risks to integrating technology and ministry. White points out there are risks that come with integrating technology with every area of life. She also points out there can be some complacency with technology in ministry. As technology becomes more and more a part of a ministry there is a tendency to rely on that technology without thought or back-up plan.[106]

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[106] White, Susan J. *Christian Worship and Technological Change.* Nashville, TN: Abingdon Press, 1994.

With any paradigm shift there are risks. Should the risks prevent the shifts? That question must be answered at the time the shifts are about to be put into place. A better question to ask might be whether to move forward and take advantage of the tools available or simply stay put and avoid any risks. As well, with the implementation of any kind of technology there will be some complacency. It is easy to get used to doing things "the easy way" and not have to think for oneself. To use another automotive example, several years ago the Winnebago Corporation was sued by a Winnebago owner. It seems this person was not informed it was not okay to turn on the cruise control, leave the driver's seat and go make a cup of coffee. With all the technology available there is still the requirement to "drive."

What comes from the pulpit must be authentic and biblical. What is taught in the Bible classroom must be authentic and biblical. Records kept and correspondence written must be with the stewardship and leading of the Holy Spirit.

The message of this project is simply that those in ministry should embrace the technological tools available with which to hone their skills and complete their task. Dr. Timothy J. Clarke, pastor of the First Church of God in Columbus, OH recently preached a sermon in which he referenced Exodus 4:1-5 which says:

> Moses answered, "What if they do not believe me or listen to me and say, 'The Lord did not appear to you'?" Then the Lord said to him, "What is that in your hand?" "A staff," he replied. The Lord said, "Throw it on the ground." Moses threw it on the ground and it became a snake, and he ran from it. Then the Lord said to him, "Reach out your hand and take it by the tail." So Moses reached out and took hold of the snake and it turned back into a staff in his hand. "This," said the Lord, "is so that they may believe that the Lord, the God of their fathers — the God of Abraham, the God of Isaac and the God of Jacob — has appeared to you."[107]

[107] Exodus 4:1-5 NIV.

For the sake of the point intended Dr. Clarke focused on verses 1 and 2 in which God responds to Moses' reluctance to represent Him by asking, "What is that in your hand?"

It is said there is nothing designed or invented on earth that is not without the inspiration or the allowance of God. Hence, it is reasonable to conclude that computers and computer software are at least allowed if not inspired by God. Thus, when encumbered by the difficulties and stresses of ministry it might be prudent to hear the words of God to Moses, "What is in your hand?" When attempting to answer that question for this project it was found that the resources are virtually endless.

One of the resources used for this project was the computer program, PC Study Bible. Although this program has been known to be useful for Bible Study and sermon preparation its uses and usefulness became much more apparent in the development of this document. The sources for the information on *Leitourgia, Kerygma, Koinonia, Diakonia* and *Didache* were all found in PC Study Bible. There are works from great theologians from Thomas Aquinas to Josephus to John Wesley. There is the "Names of God" series which includes the Names of God, the Names of Christ and the Names of the Holy Spirit. For students of Greek and Hebrew there are lexicons and translation resources available. And for those who are not interested in deep study but accurate translation there is the exhaustive *Strongs Hebrew Greek Dictionary*.

Recently some preachers, Dr. Clarke included, have taken their sermon notes to the pulpit on an iPad. For the uninitiated an iPad is a tablet computer made by the Apple Corporation. It allows the user to have text displayed in whatever size necessary. And

that text can be scrolled to put the appropriate text on the screen. It is a touch screen allowing the user to scroll and widen the screen with the touch of a finger.

This is a great advancement over the yellow legal pads or 5x6 cards on the podium. With this advancement the messenger has empowered him or herself with the use of the technology available. There is indication from this the messenger has also made use of the writing capabilities of Microsoft Word or a similar program. In the not too distant future, these empowered messengers will be making direct connections between these iPad or tablet computers and the projection systems in their churches giving those in attendance the ability to follow the sermon with accurate notes.

Then there is the other end of the spectrum, those messengers for whom this project was created. The five session workshop included in this document can be reproduced in almost any environment. The requirements are simple. First and foremost, there must be a willingness to move forward. Resistance to change can only bring stagnation. Stagnation is the most serious element plaguing the Church at large today. Stagnation is that which is keeping the Church at large unattractive to the majority of Americans.

> Many tradition-bound churches are struggling to attract new members and pay their bills, while a smaller group of churches has discovered prosperity by embracing change and attracting younger members.[108]

In this article, Jeff Kunerth features a survey that looks at two Baptist Churches a short distance from each other among others. One of those churches practices "traditional" ways of worship and other activities related to the church. The other has embraced the changes in society. There is a contemporary worship service. There is

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[108] Jeff Kunerth, http://www.orlandosentinel.com/features/orl-faith-study-091509,0,6822607.story

the use of technology throughout the church and in worship services. One church wonders why its membership is dwindling. The other posts sermon topics and church activities on Facebook.

It seems clear from Kunerth's survey that those reluctant to accept the church and hence, the Christ she offers are so because the church they know does not relate to them. Also seemingly clear is how the use of technology adds to the attractiveness of those churches who are winning souls and packing worship services. The conclusion, then, would be an upgrade from "we've always done it like this" to welcoming the changes of the 21st century would have a positive effect on those who might enter the doors of the church. This project is the beginning of that change.

Once there is a willingness to change, the method is simply a teaching process. Every person in ministry, especially those in leadership, can be taught to use technology in their ministry. Additionally, every person in ministry can be introduced to technology in such a way that is not threatening and offers a smooth transition from their traditional way of doing things. It is said, "You can't teach an old dog new tricks." That is simply not true. Throughout this decade millions of Americans have lost jobs they've held for decades. Many espouse those same Americans are lost and can never find work again. A great many of those same Americans have embraced the technology that is all around them and have found new and meaningful employment with a future. Those who refuse to embrace the way business is done in the 21st century will continue to wonder how they will make ends meet. The same is true in and for the church.

Ministries all over this country have been re-defining themselves to meet the needs and desires of the seekers of today. There are still many who have yet to make

the leap (of faith) into the 21st century. After spending the same five weeks that were spent for this project any ministry can position itself for 21st century seekers and 21st century worshippers. This is because worshippers are able to see the direction of the ministry of which they are a part. Worshippers are able to determine whether the ministry is making better use of their time, their money and devoting more effort to providing a worship experience focused on those intended to be served.

In conclusion, there were several lessons learned from this experience. One lesson is that every person is teachable. When the information is provided in a manner that speaks to the individual it can be understandable and absorbed. Another lesson is to stress standards. The wide variety of computers and computer software with which participants in this project arrived presented more of a teaching challenge than simply presenting the material. However, this too provided a teaching moment. It allowed the participants to better understand the differences in versions of software and the limitations and capabilities thereof.

One great lesson is that this project is "road worthy." In its current structure and with some adjustments for location and environment this is a project which can be repeated almost anywhere. Further, it is the hope of this writer to be able to offer this workshop to those who need and want to move forward in their ministry with the use of technology and that which is in their hand.

The materials used in this workshop were general textbooks from more than one content provider. The main provider is Element K, a software education company which produces software textbooks to meet specific needs. From the structure of the workshop included in this document, Element K or another content provider will be able

to produce textbooks or pamphlets which are specific to the needs of the workshop or even local church.

As referenced earlier in Dr. Clarke's sermon, Moses answered, "What if they do not believe me or listen to me and say, 'The Lord did not appear to you'?" Then the Lord said to him, "What is that in your hand?"

Ministers use email every day. The great majority of them will only use AOL because it's the "easiest" available. AOL is also the sole access to the Internet for these ministers. "Content is easy. Navigation is easy. It's all right there before you." AOL is also the most intrusive application that can be loaded on a computer. It takes control of the memory. It controls where the user can visit on the Internet. And if the user is idle for a prescribed length of time AOL will log the user off. Additionally, the user pays more to use AOL than almost any other Internet access. AOL has control, not the user. However, many ministers will not leave this costly, intrusive "hand holder" because they don't think they can use the Internet on their own.

Many people in this country will not fly because "the plane might crash" while flying has been proven to be the safest form of travel. Many of the same people will not swim because "I might drown" while swimming is not only one the safest sports. It is also one of the best forms exercise. For potential swimmers there are swimming lessons. For travelers there is the savings of time and wear and tear on the body.

For these and ministers facing the use of technology there is the question God asks Moses, "What is in your hand?" Ministers and ministries, God has a way to point your ministry in a forward direction. God has a way to start on the road to making your

ministry relevant to members and seekers of today. Every long journey begins with the first step. This project is that first step.

Appendix A

A PARADIGM FOR CHURCHES: TECHNOLOGY AND MINISTRY

PRE-WORKSHOP SURVEY

Name:
Occupation: Ministry:
Age:

1. What would you say is the current state of your computer literacy?
    a. I don't know how to turn a computer on.
    b. I know where the power button/switch is.
    c. I only know how to play games on my computer.
    d. I check my email and that's all.
    e. I'm pretty knowledgeable. I just want to improve my knowledge.

2. How long have you owned a computer?
    a. I don't own a computer. I just borrowed this for this class.
    b. 0 – six months
    c. 6 months – 1 year
    d. 1 year – 2 years
    e. 2 years +

3. What do you mainly use your computer for?
    a. Email
    b. Games
    c. Letters
    d. Surfing the internet
    e. Other – please specify
        i. –

4. How do you use your computer in your ministry?
    a. Ministry? – I thought this was a computer class.
    b. I'm was not aware of the use of a computer in ministry
    c. I don't use a computer in ministry at all.
    d. I'd like to know how that's possible.

5. What do you expect to get from this set of workshops?

A PARADIGM FOR CHURCHES: TECHNOLOGY AND MINISTRY

PRE-WORKSHOP SURVEY

Name: [redacted]
Occupation:
Age: 66

Ministry: First friday prayer.

1. What would you say is the current state of your computer literacy?
   a. I don't know how to turn a computer on.
   b. I know where the power button/switch is.
   c. I only know how to play games on my computer.
   d. I check my email and that's all.
   e. I'm pretty knowledgeable. I just want to improve my knowledge.

2. How long have you owned a computer?
   a. I don't own a computer. I just borrowed this for this class.
   b. 0 – six months
   c. 6 months – 1 year
   d. 1 year – 2 years
   (e.) 2 years +

3. What do you mainly use your computer for?
   a. Email
   b. Games
   c. Letters
   d. Surfing the internet
   (e.) Other – please specify – Try to do home work.
      i. –

4. How do you use your computer in your ministry?
   a. Ministry? – I thought this was a computer class.
   b. I'm was not aware of the use of a computer in ministry
   (c.) I don't use a computer in ministry at all.
   (d.) I'd like to know how that's possible.

5. What do you expect to get from this set of workshops?
   A working knowledge of how to use my laptop

A PARADIGM FOR CHURCHES: TECHNOLOGY AND MINISTRY

PRE-WORKSHOP SURVEY

Name: [redacted]
Occupation: [redacted] Ministry:
Age: 58

1. What would you say is the current state of your computer literacy?
   a. I don't know how to turn a computer on. no
   b. I know where the power button/switch is. yes
   c. I only know how to play games on my computer. no
   d. I check my email and that's all. no
   e. I'm pretty knowledgeable. I just want to improve my knowledge. no

2. How long have you owned a computer? 1 week
   a. I don't own a computer. I just borrowed this for this class. yes
   b. 0 – six months no
   c. 6 months – 1 year no
   d. 1 year – 2 years no
   e. 2 years + no

3. What do you mainly use your computer for?
   a. Email no
   b. Games no
   c. Letters yes
   d. Surfing the internet ?
   e. Other – please specify
      i. –

4. How do you use your computer in your ministry?
   a. Ministry? – I thought this was a computer class.
   b. I'm was not aware of the use of a computer in ministry
   c. I don't use a computer in ministry at all.
   d. I'd like to know how that's possible.

   To use for my homework in Ministerial Advance Class

5. What do you expect to get from this set of workshops?

   To learn how to use the computer in every facet.

A PARADIGM FOR CHURCHES: TECHNOLOGY AND MINISTRY

PRE-WORKSHOP SURVEY

Name: [redacted]
Occupation: BUS DRIVER Ministry: PREACHER
Age: 60

1. What would you say is the current state of your computer literacy?
   a. I don't know how to turn a computer on.
   b. I know where the power button/switch is.
   c. I only know how to play games on my computer.
   d. I check my email and that's all.
   e. I'm pretty knowledgeable. I just want to improve my knowledge.

2. How long have you owned a computer?
   a. I don't own a computer. I just borrowed this for this class.
   b. 0 – six months
   c. 6 months – 1 year
   d. 1 year – 2 years
   e. 2 years +

3. What do you mainly use your computer for?
   a. Email
   b. Games
   c. Letters
   d. Surfing the internet
   e. Other – please specify
      i. –

4. How do you use your computer in your ministry?
   a. Ministry? – I thought this was a computer class.
   b. I'm was not aware of the use of a computer in ministry
   c. I don't use a computer in ministry at all.
   d. I'd like to know how that's possible.

5. What do you expect to get from this set of workshops?
   EVERYTHING!

A PARADIGM FOR CHURCHES: TECHNOLOGY AND MINISTRY

PRE-WORKSHOP SURVEY

Name: [redacted]
Occupation: ——
Age: 51

Ministry: Prayer

1. What would you say is the current state of your computer literacy?
   a. I don't know how to turn a computer on.
   b. I know where the power button/switch is.
   c. I only know how to play games on my computer.
   d. I check my email and that's all.
   e. I'm pretty knowledgeable. I just want to improve my knowledge.

2. How long have you owned a computer?
   a. I don't own a computer. I just borrowed this for this class.
   b. 0 – six months
   c. 6 months – 1 year
   d. 1 year – 2 years
   e. 2 years +

3. What do you mainly use your computer for?
   a. Email
   b. Games
   c. Letters
   d. Surfing the internet
   e. Other – please specify
      i. – don't would to self - publish Books

4. How do you use your computer in your ministry?
   a. Ministry? – I thought this was a computer class.
   b. I'm was not aware of the use of a computer in ministry
   c. I don't use a computer in ministry at all.
   d. I'd like to know how that's possible.

5. What do you expect to get from this set of workshops?
   how to use computer to self publish

A PARADIGM FOR CHURCHES: TECHNOLOGY AND MINISTRY

PRE-WORKSHOP SURVEY

Name: [redacted]
Occupation: Daycare provider Ministry: Minister
Age: 52

1. What would you say is the current state of your computer literacy?
   a. I don't know how to turn a computer on.
   b. I know where the power button/switch is.
   c. I only know how to play games on my computer.
   d. I check my email and that's all.
   e. I'm pretty knowledgeable. I just want to improve my knowledge.

2. How long have you owned a computer?
   a. I don't own a computer. I just borrowed this for this class.
   b. 0 – six months
   c. 6 months – 1 year
   d. 1 year – 2 years
   e. 2 years +

3. What do you mainly use your computer for?
   a. Email
   b. Games
   c. Letters
   d. Surfing the internet
   e. Other – please specify
      i. –

4. How do you use your computer in your ministry?
   a. Ministry? – I thought this was a computer class.
   b. I'm was not aware of the use of a computer in ministry
   c. I don't use a computer in ministry at all.
   d. I'd like to know how that's possible.

5. What do you expect to get from this set of workshops?
   to be able to use power point, & look up Hebrew & Greek meanings, & to preach with my computer

A PARADIGM FOR CHURCHES: TECHNOLOGY AND MINISTRY

PRE-WORKSHOP SURVEY

Name: [redacted]
Occupation: Retired (2 wks. ago)
Age: 52

Ministry: Will be a helper for Understanding God class

1. What would you say is the current state of your computer literacy?
   a. I don't know how to turn a computer on.
   b. I know where the power button/switch is.
   c. I only know how to play games on my computer.
   (d) I check my email and that's all.
   e. I'm pretty knowledgeable. I just want to improve my knowledge.

2. How long have you owned a computer?
   a. I don't own a computer. I just borrowed this for this class.
   (b) 0 – six months (2 days)
   c. 6 months – 1 year
   d. 1 year – 2 years
   e. 2 years +

3. What do you mainly use your computer for?
   (a) Email
   b. Games
   (c) Letters
   d. Surfing the internet
   (e) Other – please specify – writing papers
      i. –

4. How do you use your computer in your ministry?
   a. Ministry? – I thought this was a computer class.
   b. I'm was not aware of the use of a computer in ministry
   (c) I don't use a computer in ministry at all.
   d. I'd like to know how that's possible.

5. What do you expect to get from this set of workshops?

   Computer Use Knowledge
   How to use the computer in ministry + Bible Study

A PARADIGM FOR CHURCHES: TECHNOLOGY AND MINISTRY

PRE-WORKSHOP SURVEY

Name: [redacted]
Occupation: Retired/ministry Ministry: Teacher
Age: 51

1. What would you say is the current state of your computer literacy?
   a. I don't know how to turn a computer on.
   b. I know where the power button/switch is.
   c. I only know how to play games on my computer.
   d. I check my email and that's all.
   e. I'm pretty knowledgeable. I just want to improve my knowledge.

2. How long have you owned a computer?
   a. I don't own a computer. I just borrowed this for this class.
   b. 0 – six months
   c. 6 months – 1 year
   d. 1 year – 2 years
   e. 2 years +

3. What do you mainly use your computer for?
   a. Email
   b. Games
   c. Letters
   d. Surfing the internet
   e. Other – please specify
      i. – Classes

4. How do you use your computer in your ministry? Saving manuscripts, + Notes for classes
   a. Ministry? – I thought this was a computer class.
   b. I'm was not aware of the use of a computer in ministry
   c. I don't use a computer in ministry at all.
   d. I'd like to know how that's possible.

5. What do you expect to get from this set of workshops?
   How to become proficient for ministry purposes.
   Create a website for ministry

Appendix B

A PARADIGM FOR CHURCHES: TECHNOLOGY AND MINISTRY

POST-WORKSHOP SURVEY

Name:
Occupation: Ministry:
Age:

On a scale of 1-10 please rate the following with 1 being your lowest rating and 10 being your highest.

1. The workshop overall _____
2. Was the information useful to you? _____
3. Was the information presented so you could understand it? _____
4. Did the instructor seem to have a working knowledge of the information _____
5. Was the instructor attentive to the needs of the students? _____
6. Did you receive some information you will use in ministry? _____
7. Did this workshop improve your computer skills? _____
8. Were you able to see how the information provided in this workshop can be used in your ministry? _____
9. Were you able to see how the information provided in this workshop can be used in ministry in general? _____
10. Would you take this workshop again? _____
11. Would you recommend this workshop to others? _____

What changes would you recommend to make this workshop better?

Who, other than you, do you think would benefit from this workshop?

A PARADIGM FOR CHURCHES: TECHNOLOGY AND MINISTRY

POST-WORKSHOP SURVEY

Name: [redacted]
Occupation:
Age: 67

Ministry: First Friday Prayer

On a scale of 1-10 please rate the following with 1 being your lowest rating and 10 being your highest.

1. The workshop overall 10
2. Was the information useful to you? 10
3. Was the information presented so you could understand it? 10
4. Did the instructor seem to have a working knowledge of the information 10
5. Was the instructor attentive to the needs of the students? 10
6. Did you receive some information you will use in ministry? 10
7. Did this workshop improve your computer skills? 10
8. Were you able to see how the information provided in this workshop can be used in your ministry? Yes.
9. Were you able to see how the information provided in this workshop can be used in ministry in general? 10
10. Would you take this workshop again? 10
11. Would you recommend this workshop to others? 10

What changes would you recommend to make this workshop better?

Who, other than you, do you think would benefit from this workshop? From what I learned doing home work & business will profit greatly. People of all ages.

[redacted]

A PARADIGM FOR CHURCHES: TECHNOLOGY AND MINISTRY

POST-WORKSHOP SURVEY

Name: [redacted]
Occupation: Retired Ministry: Praise & Worship
Age: 58

On a scale of 1-10 please rate the following with 1 being your lowest rating and 10 being your highest.

1. The workshop overall 9
2. Was the information useful to you? 8
3. Was the information presented so you could understand it? 9
4. Did the instructor seem to have a working knowledge of the information 10
5. Was the instructor attentive to the needs of the students? 10
6. Did you receive some information you will use in ministry? 10
7. Did this workshop improve your computer skills? 9
8. Were you able to see how the information provided in this workshop can be used in your ministry? 9
9. Were you able to see how the information provided in this workshop can be used in ministry in general? 10
10. Would you take this workshop again? 9
11. Would you recommend this workshop to others? 10

What changes would you recommend to make this workshop better?
Create a workshop for beginners that have little to non computer experience.
Who, other than you, do you think would benefit from this workshop?
Others who are in the ministry

A PARADIGM FOR CHURCHES: TECHNOLOGY AND MINISTRY

POST-WORKSHOP SURVEY

Name: [redacted]
Occupation: BUS DRIVER Ministry: PREACHER
Age: 60

On a scale of 1-10 please rate the following with 1 being your lowest rating and 10 being your highest.

1. The workshop overall 9
2. Was the information useful to you? 9
3. Was the information presented so you could understand it? 9
4. Did the instructor seem to have a working knowledge of the information 10
5. Was the instructor attentive to the needs of the students? 10
6. Did you receive some information you will use in ministry? 9
7. Did this workshop improve your computer skills? 9
8. Were you able to see how the information provided in this workshop can be used in your ministry? 9
9. Were you able to see how the information provided in this workshop can be used in ministry in general? 10
10. Would you take this workshop again? 10
11. Would you recommend this workshop to others? 9

What changes would you recommend to make this workshop better? NONE

Who, other than you, do you think would benefit from this workshop? YES. ME

E-MAIL MARSHALS [redacted]

A PARADIGM FOR CHURCHES: TECHNOLOGY AND MINISTRY

POST-WORKSHOP SURVEY

Name: [redacted]
Occupation: [redacted] Ministry:
Age: 51

On a scale of 1-10 please rate the following with 1 being your lowest rating and 10 being your highest.

1. The workshop overall 9
2. Was the information useful to you? 10
3. Was the information presented so you could understand it? 10
4. Did the instructor seem to have a working knowledge of the information 10
5. Was the instructor attentive to the needs of the students? 10
6. Did you receive some information you will use in ministry? 10
7. Did this workshop improve your computer skills? 10
8. Were you able to see how the information provided in this workshop can be used in your ministry? 10
9. Were you able to see how the information provided in this workshop can be used in ministry in general? 10
10. Would you take this workshop again? 10
11. Would you recommend this workshop to others? 10

What changes would you recommend to make this workshop better?

Who, other than you, do you think would benefit from this workshop?

everyone
with no age limit
with or without prior
experience

A PARADIGM FOR CHURCHES: TECHNOLOGY AND MINISTRY

POST-WORKSHOP SURVEY

Name: [redacted]
Occupation: Daycare provider Ministry: Licensed Minister
Age: 52

On a scale of 1-10 please rate the following with 1 being your lowest rating and 10 being your highest.

1. The workshop overall 10
2. Was the information useful to you? 10
3. Was the information presented so you could understand it? 10
4. Did the instructor seem to have a working knowledge of the information 10
5. Was the instructor attentive to the needs of the students? 10
6. Did you receive some information you will use in ministry? 10
7. Did this workshop improve your computer skills? 10 ☺
8. Were you able to see how the information provided in this workshop can be used in your ministry? 10
9. Were you able to see how the information provided in this workshop can be used in ministry in general? I would need more practice, but yes I can see where it would help. 10
10. Would you take this workshop again? 10
11. Would you recommend this workshop to others? 10

What changes would you recommend to make this workshop better?
Hand outs would be beneficial, for each section covered.

Who, other than you, do you think would benefit from this workshop?
Family members, friends, church members

E-mail Connie.curenton@columbus.rr.com

(thanks for everything, I loved this class and the fellowship

A PARADIGM FOR CHURCHES: TECHNOLOGY AND MINISTRY

POST-WORKSHOP SURVEY

Name: [redacted]
Occupation: Retired
Age: 52

Ministry: 2 Understanding God Administrate

On a scale of 1-10 please rate the following with 1 being your lowest rating and 10 being your highest.

1. The workshop overall — 8
2. Was the information useful to you? — 10
3. Was the information presented so you could understand it? — 8
4. Did the instructor seem to have a working knowledge of the information — 10
5. Was the instructor attentive to the needs of the students? — 10
6. Did you receive some information you will use in ministry? — 8
7. Did this workshop improve your computer skills? — 7
8. Were you able to see how the information provided in this workshop can be used in your ministry? — 8
9. Were you able to see how the information provided in this workshop can be used in ministry in general? — 10
10. Would you take this workshop again? If some revisions were made. — ____
11. Would you recommend this workshop to others? If some revisions were made. — ____

What changes would you recommend to make this workshop better?
Make it a requirement that all students have the same software package. That would help the class progress faster and further.

Who, other than you, do you think would benefit from this workshop?
Anyone interested in sincere Bible Study and preaching. Kelvin was a very personable instructor. He worked hard to try to accommodate everyone even though there were various systems being used.

Thank you Kelvin; God bless you.

A PARADIGM FOR CHURCHES: TECHNOLOGY AND MINISTRY

POST-WORKSHOP SURVEY

Name: [redacted]
Occupation: Retired
Age: 51

Ordained Minister
Called as Pastor/Teacher
Ministry: Founder of "You Shall Know the Truth" ministries
email - [redacted]

On a scale of 1-10 please rate the following with 1 being your lowest rating and 10 being your highest.

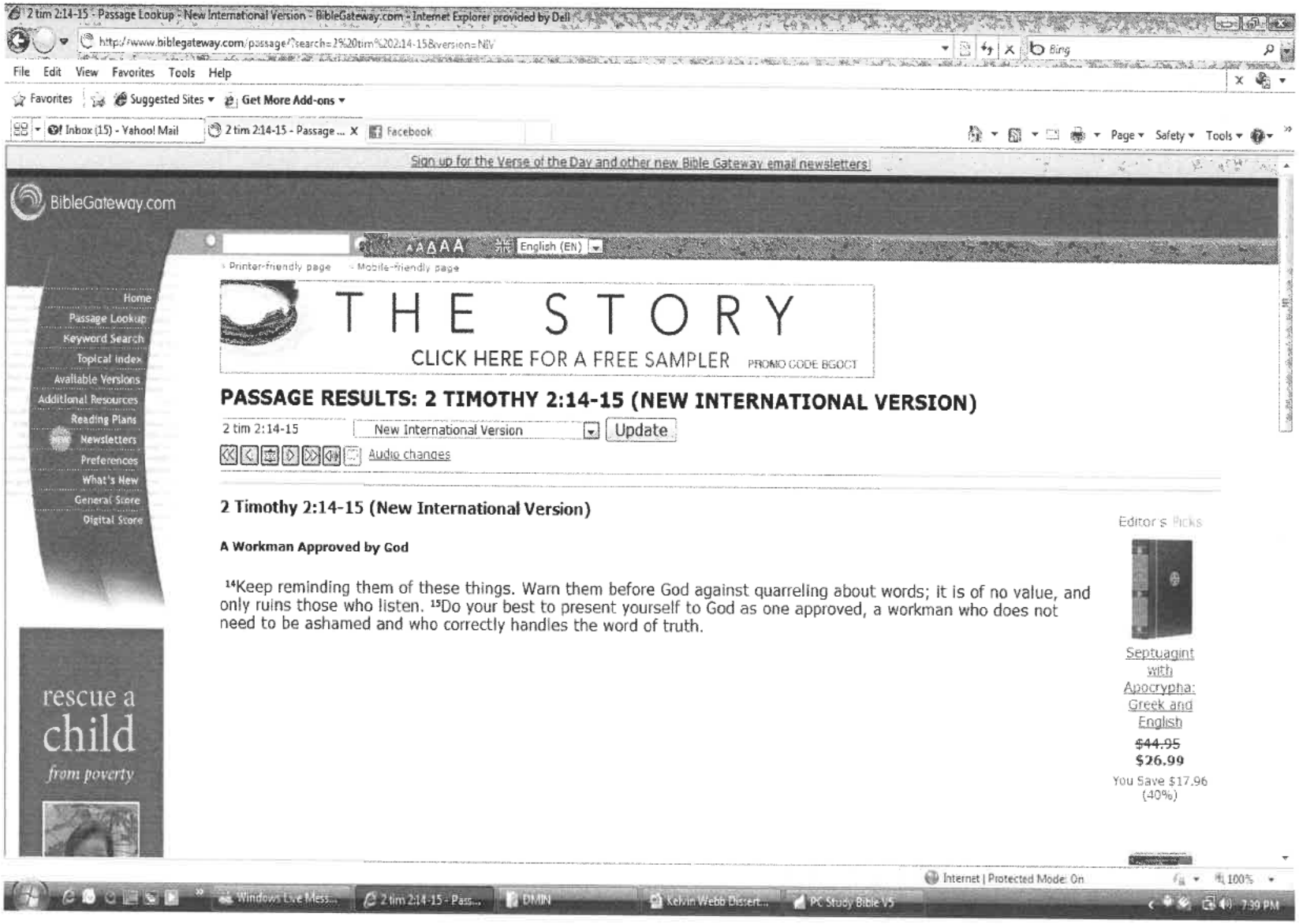
1. The workshop overall — 10
2. Was the information useful to you? — 10
3. Was the information presented so you could understand it? — 10
4. Did the instructor seem to have a working knowledge of the information — 10
5. Was the instructor attentive to the needs of the students? — 10
6. Did you receive some information you will use in ministry? — 10
7. Did this workshop improve your computer skills? — 10
8. Were you able to see how the information provided in this workshop can be used in your ministry? — 10
9. Were you able to see how the information provided in this workshop can be used in ministry in general? — 10
10. Would you take this workshop again? — To the next Level
11. Would you recommend this workshop to others? — 10

What changes would you recommend to make this workshop better?
Step by Step Instructions on Paper.

Who, other than you, do you think would benefit from this workshop?
Anyone wanting to improve their Computer Literacy.

This has been an exciting, fun experience!
Thanks for being you ☺

Appendix C: Illustrations


2 tim 2:14-15 - Passage Lookup - New International Version - BibleGateway.com - Internet Explorer provided by Dell
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File Edit View Favorites Tools Help
Favorites Suggested Sites Get More Add-ons
Inbox (15) - Yahoo! Mail
2 tim 2:14-15 - Passage ...
Facebook
Page Safety Tools
Sign up for the Verse of the Day and other new Bible Gateway email newsletters!
BibleGateway.com
English (EN)
Printer-friendly page
Mobile-friendly page
Home
Passage Lookup
Keyword Search
Topical Index
Available Versions
Additional Resources
Reading Plans
Newsletters
Preferences
What's New
General Store
Digital Store
THE STORY
CLICK HERE FOR A FREE SAMPLER
PROMO CODE BGOCT
PASSAGE RESULTS: 2 TIMOTHY 2:14-15 (NEW INTERNATIONAL VERSION)
2 tim 2:14-15
New International Version
Update
Audio changes
2 Timothy 2:14-15 (New International Version)
A Workman Approved by God
14Keep reminding them of these things. Warn them before God against quarreling about words; it is of no value, and
only ruins those who listen. 15Do your best to present yourself to God as one approved, a workman who does not
need to be ashamed and who correctly handles the word of truth.
Editor's Picks
Septuagint with Apocrypha: Greek and English
$44.95
$26.99
You Save $17.96 (40%)
rescue a child from poverty
Internet | Protected Mode: On
100%
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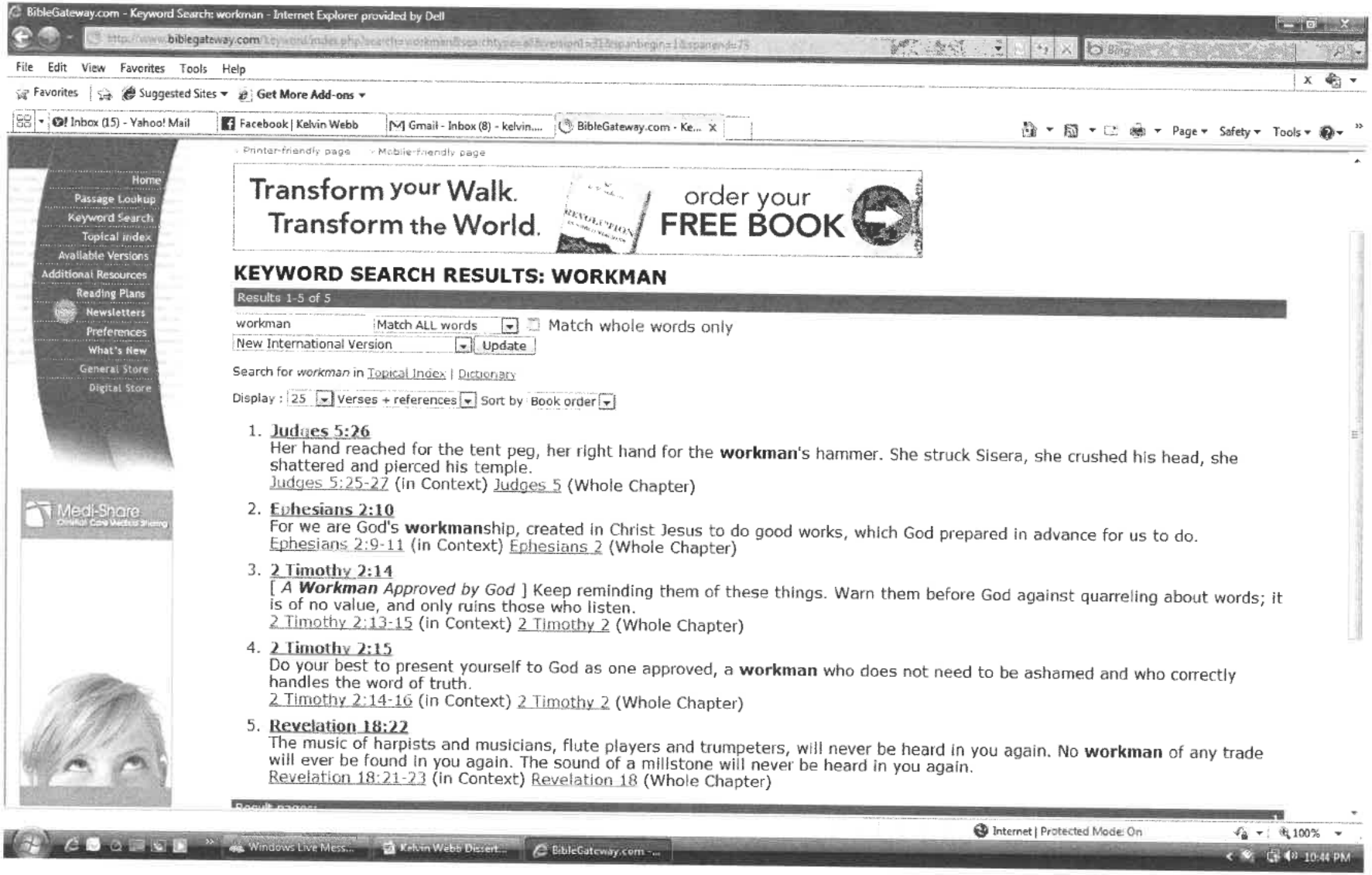
Figure 1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File Edit View Favorites Tools Help
Favorites Suggested Sites Get More Add-ons
Inbox (15) - Yahoo! Mail
Facebook | Kelvin Webb
Gmail - Inbox (8) - kelvin....
BibleGateway.com - Ke...
Page Safety Tools
Printer-friendly page
Mobile-friendly page
Home
Passage Lookup
Keyword Search
Topical Index
Available Versions
Additional Resources
Reading Plans
Newsletters
Preferences
What's New
General Store
Digital Store
Transform your Walk.
Transform the World.
order your
FREE BOOK
KEYWORD SEARCH RESULTS: WORKMAN
Results 1-5 of 5
workman
Match ALL words
Match whole words only
New International Version
Update
Search for workman in Topical Index | Dictionary
Display : 25 Verses + references Sort by Book order
1. Judges 5:26
Her hand reached for the tent peg, her right hand for the workman's hammer. She struck Sisera, she crushed his head, she shattered and pierced his temple.
Judges 5:25-27 (in Context) Judges 5 (Whole Chapter)
2. Ephesians 2:10
For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.
Ephesians 2:9-11 (in Context) Ephesians 2 (Whole Chapter)
3. 2 Timothy 2:14
[A Workman Approved by God] Keep reminding them of these things. Warn them before God against quarreling about words; it is of no value, and only ruins those who listen.
2 Timothy 2:13-15 (in Context) 2 Timothy 2 (Whole Chapter)
4. 2 Timothy 2:15
Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.
2 Timothy 2:14-16 (in Context) 2 Timothy 2 (Whole Chapter)
5. Revelation 18:22
The music of harpists and musicians, flute players and trumpeters, will never be heard in you again. No workman of any trade will ever be found in you again. The sound of a millstone will never be heard in you again.
Revelation 18:21-23 (in Context) Revelation 18 (Whole Chapter)
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Kelvin Webb Dissert...
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Figure 2

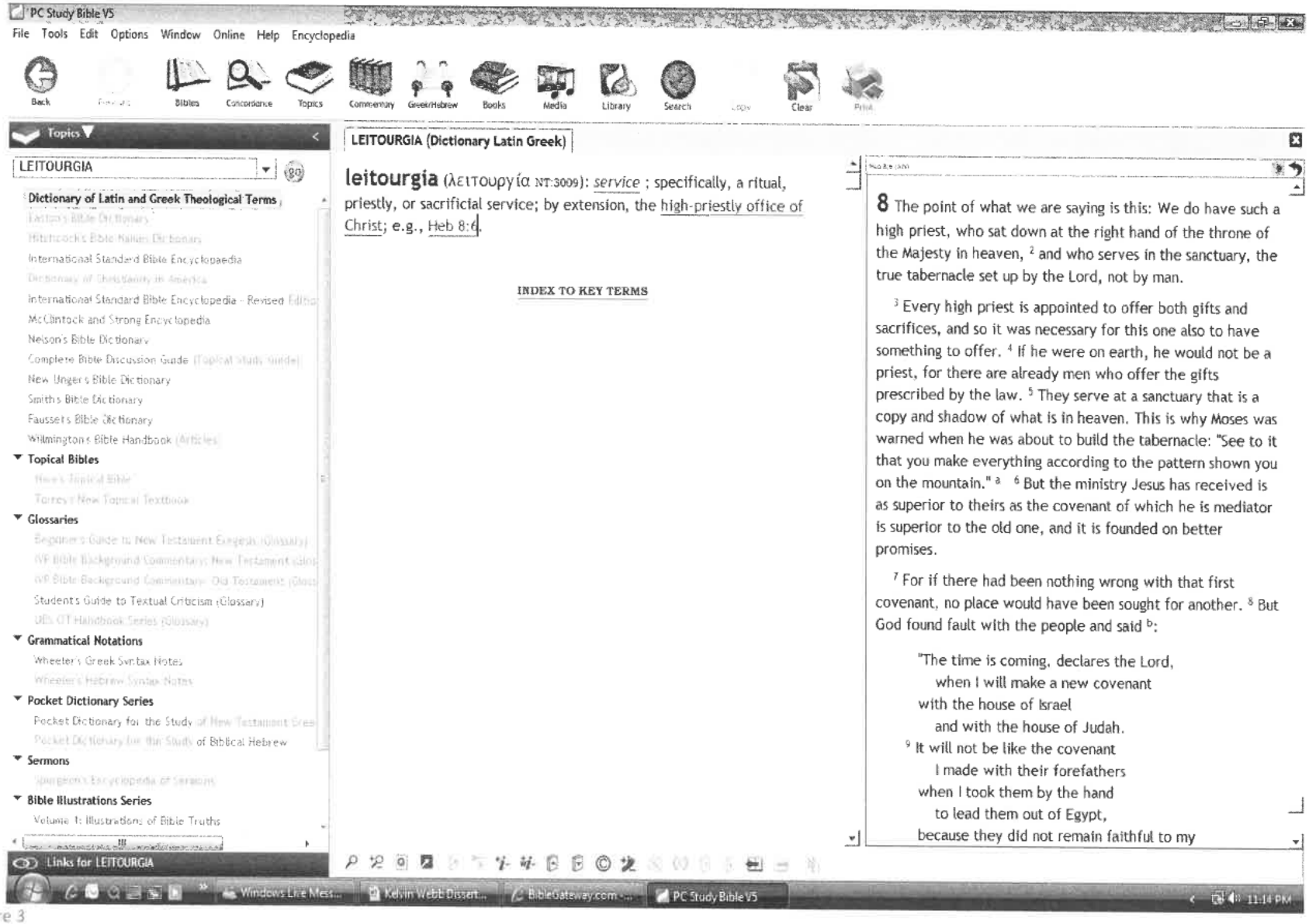
PC Study Bible V5
File Tools Edit Options Window Online Help Encyclopedia
Back
Bibles
Concordance
Topics
Commentary
Greek/Hebrew
Books
Media
Library
Search
Clear
Print
Topics
LEITOURGIA
Dictionary of Latin and Greek Theological Terms
International Standard Bible Encyclopaedia
McClintock and Strong Encyclopedia
Nelson's Bible Dictionary
New Unger's Bible Dictionary
Smith's Bible Dictionary
Fausset's Bible Dictionary
Topical Bibles
Glossaries
Student's Guide to Textual Criticism (Glossary)
Grammatical Notations
Pocket Dictionary Series
Sermons
Bible Illustrations Series
Volume 1: Illustrations of Bible Truths
Links for LEITOURGIA
LEITOURGIA (Dictionary Latin Greek)
leitourgia (λειτουργία NT:3009): service ; specifically, a ritual, priestly, or sacrificial service; by extension, the high-priestly office of Christ; e.g., Heb 8:6.
INDEX TO KEY TERMS
8 The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven, 2 and who serves in the sanctuary, the true tabernacle set up by the Lord, not by man.
3 Every high priest is appointed to offer both gifts and sacrifices, and so it was necessary for this one also to have something to offer. 4 If he were on earth, he would not be a priest, for there are already men who offer the gifts prescribed by the law. 5 They serve at a sanctuary that is a copy and shadow of what is in heaven. This is why Moses was warned when he was about to build the tabernacle: "See to it that you make everything according to the pattern shown you on the mountain." a 6 But the ministry Jesus has received is as superior to theirs as the covenant of which he is mediator is superior to the old one, and it is founded on better promises.
7 For if there had been nothing wrong with that first covenant, no place would have been sought for another. 8 But God found fault with the people and said b:
"The time is coming, declares the Lord,
when I will make a new covenant
with the house of Israel
and with the house of Judah.
9 It will not be like the covenant
I made with their forefathers
when I took them by the hand
to lead them out of Egypt,
because they did not remain faithful to my
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Figure 3

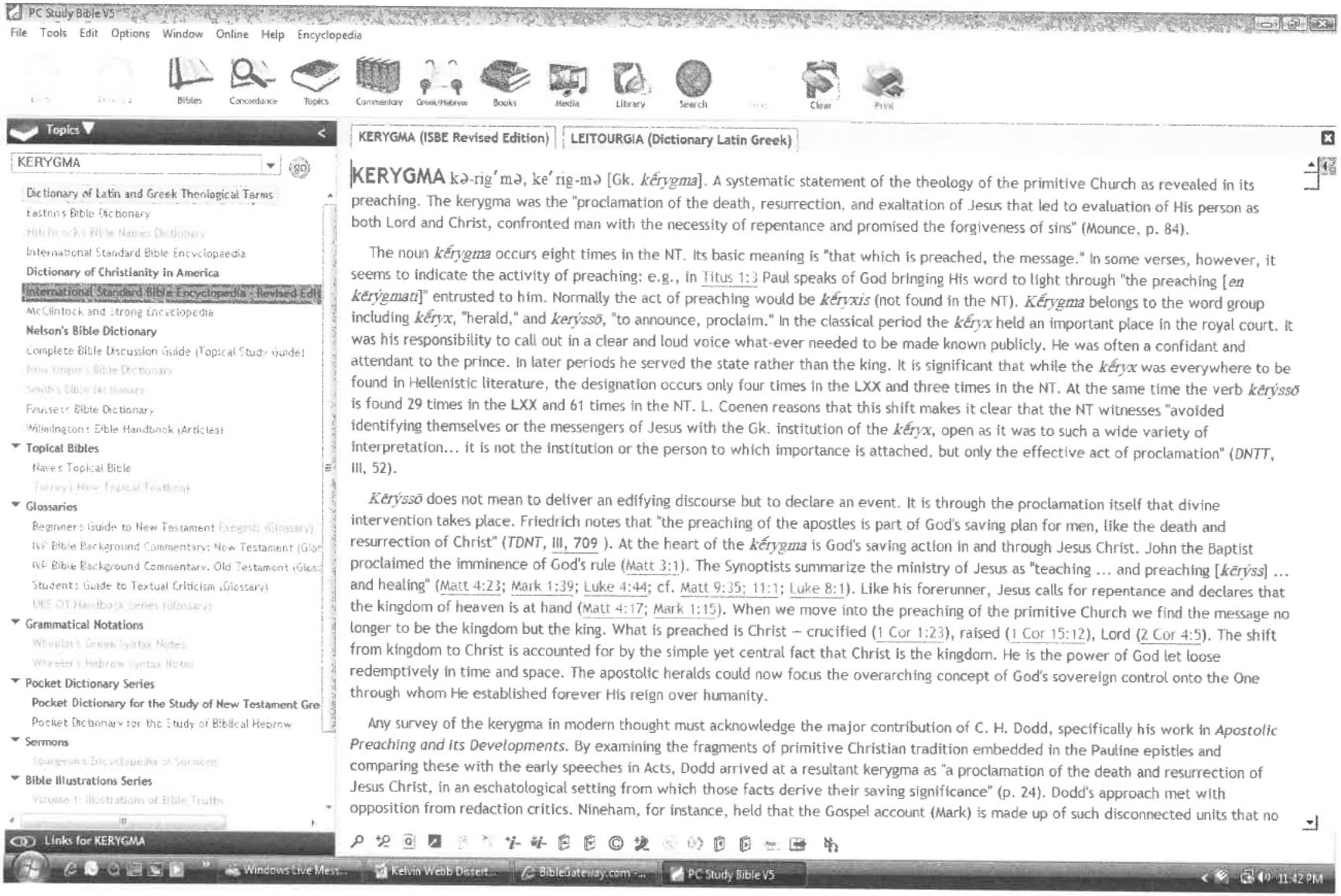
PC Study Bible V5
File Tools Edit Options Window Online Help Encyclopedia
Bibles Concordance Topics Commentary Greek/Hebrew Books Media Library Search Clear Print
Topics
KERYGMA
Dictionary of Latin and Greek Theological Terms
Easton's Bible Dictionary
International Standard Bible Encyclopaedia
Dictionary of Christianity in America
International Standard Bible Encyclopedia - Revised Edit
McClintock and Strong Encyclopedia
Nelson's Bible Dictionary
Complete Bible Discussion Guide (Topical Study Guide)
Smith's Bible Dictionary
Fausset's Bible Dictionary
Topical Bibles
Naves Topical Bible
Glossaries
Grammatical Notations
Pocket Dictionary Series
Pocket Dictionary for the Study of New Testament Gre
Pocket Dictionary for the Study of Biblical Hebrew
Sermons
Bible Illustrations Series
Links for KERYGMA
KERYGMA (ISBE Revised Edition)
LEITOURGIA (Dictionary Latin Greek)
KERYGMA kə-rig'mə, ke'rig-mə [Gk. kērygma]. A systematic statement of the theology of the primitive Church as revealed in its preaching. The kerygma was the "proclamation of the death, resurrection, and exaltation of Jesus that led to evaluation of His person as both Lord and Christ, confronted man with the necessity of repentance and promised the forgiveness of sins" (Mounce, p. 84).
The noun kērygma occurs eight times in the NT. Its basic meaning is "that which is preached, the message." In some verses, however, it seems to indicate the activity of preaching: e.g., in Titus 1:3 Paul speaks of God bringing His word to light through "the preaching [en kērýgmati]" entrusted to him. Normally the act of preaching would be kēryxis (not found in the NT). Kērygma belongs to the word group including kēryx, "herald," and kerýssō, "to announce, proclaim." In the classical period the kēryx held an important place in the royal court. It was his responsibility to call out in a clear and loud voice what-ever needed to be made known publicly. He was often a confidant and attendant to the prince. In later periods he served the state rather than the king. It is significant that while the kēryx was everywhere to be found in Hellenistic literature, the designation occurs only four times in the LXX and three times in the NT. At the same time the verb kērýssō is found 29 times in the LXX and 61 times in the NT. L. Coenen reasons that this shift makes it clear that the NT witnesses "avoided identifying themselves or the messengers of Jesus with the Gk. institution of the kēryx, open as it was to such a wide variety of interpretation... it is not the institution or the person to which importance is attached, but only the effective act of proclamation" (DNTT, III, 52).
Kērýssō does not mean to deliver an edifying discourse but to declare an event. It is through the proclamation itself that divine intervention takes place. Friedrich notes that "the preaching of the apostles is part of God's saving plan for men, like the death and resurrection of Christ" (TDNT, III, 709). At the heart of the kērygma is God's saving action in and through Jesus Christ. John the Baptist proclaimed the imminence of God's rule (Matt 3:1). The Synoptists summarize the ministry of Jesus as "teaching ... and preaching [kērýss] ... and healing" (Matt 4:23; Mark 1:39; Luke 4:44; cf. Matt 9:35; 11:1; Luke 8:1). Like his forerunner, Jesus calls for repentance and declares that the kingdom of heaven is at hand (Matt 4:17; Mark 1:15). When we move into the preaching of the primitive Church we find the message no longer to be the kingdom but the king. What is preached is Christ – crucified (1 Cor 1:23), raised (1 Cor 15:12), Lord (2 Cor 4:5). The shift from kingdom to Christ is accounted for by the simple yet central fact that Christ is the kingdom. He is the power of God let loose redemptively in time and space. The apostolic heralds could now focus the overarching concept of God's sovereign control onto the One through whom He established forever His reign over humanity.
Any survey of the kerygma in modern thought must acknowledge the major contribution of C. H. Dodd, specifically his work in Apostolic Preaching and its Developments. By examining the fragments of primitive Christian tradition embedded in the Pauline epistles and comparing these with the early speeches in Acts, Dodd arrived at a resultant kerygma as "a proclamation of the death and resurrection of Jesus Christ, in an eschatological setting from which those facts derive their saving significance" (p. 24). Dodd's approach met with opposition from redaction critics. Nineham, for instance, held that the Gospel account (Mark) is made up of such disconnected units that no
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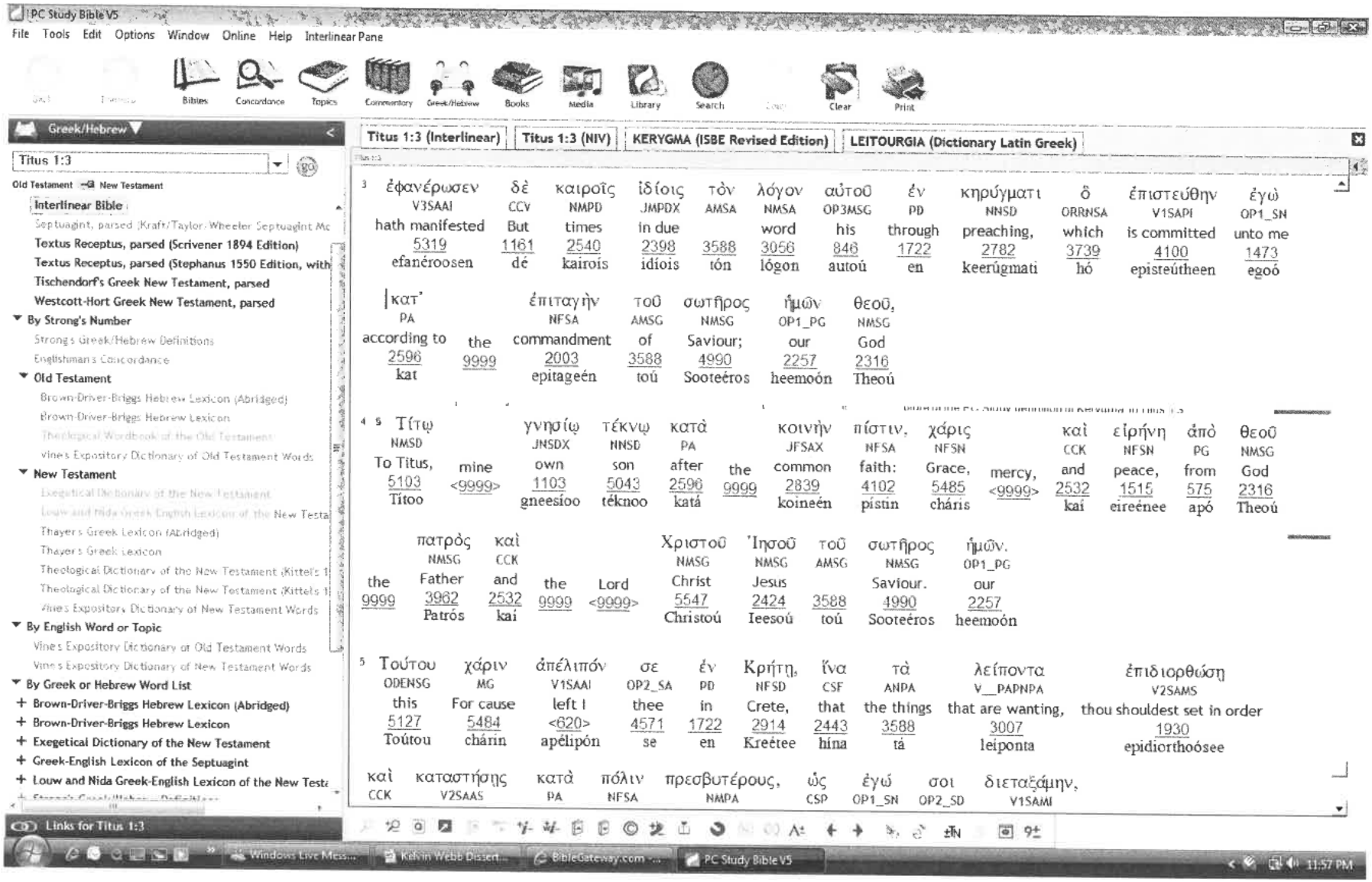
Figure 4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Greek-English Lexicon of the Septuagint
Louw and Nida Greek-English Lexicon of the New Testa
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Titus 1:3 (NIV)
KERYGMA (ISBE Revised Edition)
LEITOURGIA (Dictionary Latin Greek)
3 ἐφανέρωσεν δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ ἐν κηρύγματι ὃ ἐπιστεύθην ἐγὼ
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hath manifested But times in due word his through preaching, which is committed unto me
5319 1161 2540 2398 3588 3056 846 1722 2782 3739 4100 1473
efanéroosen dé kairois idíois tón lógon autoú en keerúgmati hó episteútheen egoó
κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ,
PA NFSA AMSG NMSG OP1_PG NMSG
according to the commandment of Saviour; our God
2596 9999 2003 3588 4990 2257 2316
kat epitageén toú Sooteéros heemoón Theoú
4 5 Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν, χάρις καὶ εἰρήνη ἀπὸ θεοῦ
NMSD JNSDX NNSD PA JFSAX NFSA NFSN CCK NFSN PG NMSG
To Titus, mine own son after the common faith: Grace, mercy, and peace, from God
5103 <9999> 1103 5043 2596 9999 2839 4102 5485 <9999> 2532 1515 575 2316
Títoo gneesíoo téknoo katá koineén pístin cháris kai eireénee apó Theoú
πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.
NMSG CCK NMSG NMSG AMSG NMSG OP1_PG
the Father and the Lord Christ Jesus Saviour. our
9999 3962 2532 9999 <9999> 5547 2424 3588 4990 2257
Patrós kai Christoú Ieesoú toú Sooteéros heemoón
5 Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ
ODENSG MG V1SAAI OP2_SA PD NFSD CSF ANPA V__PAPNPA V2SAMS
this For cause left I thee in Crete, that the things that are wanting, thou shouldest set in order
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Toútou chárin apélipón se en Kreétee hína tá leiponta epidiorthoósee
καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγώ σοι διεταξάμην,
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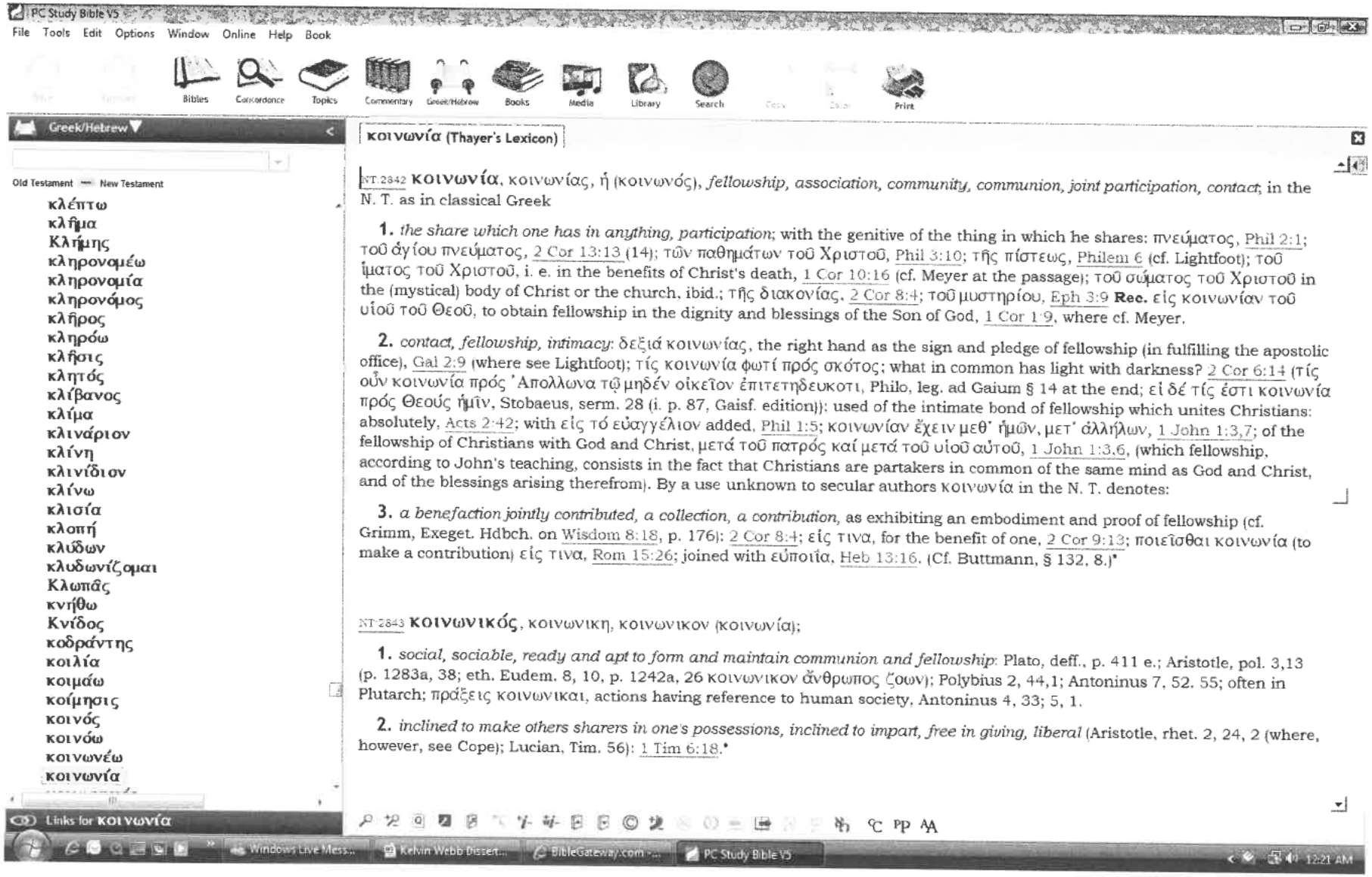
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NT:2842 κοινωνία, κοινωνίας, ἡ (κοινωνός), fellowship, association, community, communion, joint participation, contact; in the N. T. as in classical Greek
1. the share which one has in anything, participation; with the genitive of the thing in which he shares: πνεύματος, Phil 2:1; τοῦ ἁγίου πνεύματος, 2 Cor 13:13 (14); τῶν παθημάτων τοῦ Χριστοῦ, Phil 3:10; τῆς πίστεως, Philem 6 (cf. Lightfoot); τοῦ ἱματος τοῦ Χριστοῦ, i. e. in the benefits of Christ's death, 1 Cor 10:16 (cf. Meyer at the passage); τοῦ σώματος τοῦ Χριστοῦ in the (mystical) body of Christ or the church, ibid.; τῆς διακονίας, 2 Cor 8:4; τοῦ μυστηρίου, Eph 3:9 Rec. εἰς κοινωνίαν τοῦ υἱοῦ τοῦ Θεοῦ, to obtain fellowship in the dignity and blessings of the Son of God, 1 Cor 1:9, where cf. Meyer.
2. contact, fellowship, intimacy: δεξιά κοινωνίας, the right hand as the sign and pledge of fellowship (in fulfilling the apostolic office), Gal 2:9 (where see Lightfoot); τίς κοινωνία φωτί πρός σκότος; what in common has light with darkness? 2 Cor 6:14 (τίς οὖν κοινωνία πρός Ἀπολλωνα τῷ μηδέν οἰκεῖον ἐπιτετηδευκοτι, Philo, leg. ad Gaium § 14 at the end; εἰ δέ τίς ἐστι κοινωνία πρός Θεούς ἡμῖν, Stobaeus, serm. 28 (i. p. 87, Gaisf. edition)): used of the intimate bond of fellowship which unites Christians: absolutely, Acts 2:42; with εἰς τό εὐαγγέλιον added, Phil 1:5; κοινωνίαν ἔχειν μεθ' ἡμῶν, μετ' ἀλλήλων, 1 John 1:3,7; of the fellowship of Christians with God and Christ, μετά τοῦ πατρός καί μετά τοῦ υἱοῦ αὐτοῦ, 1 John 1:3,6, (which fellowship, according to John's teaching, consists in the fact that Christians are partakers in common of the same mind as God and Christ, and of the blessings arising therefrom). By a use unknown to secular authors κοινωνία in the N. T. denotes:
3. a benefaction jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship (cf. Grimm, Exeget. Hdbch. on Wisdom 8:18, p. 176): 2 Cor 8:4; εἰς τινα, for the benefit of one, 2 Cor 9:13; ποιεῖσθαι κοινωνία (to make a contribution) εἰς τινα, Rom 15:26; joined with εὐποιία, Heb 13:16. (Cf. Buttmann, § 132, 8.)*
NT:2843 κοινωνικός, κοινωνικη, κοινωνικον (κοινωνία);
1. social, sociable, ready and apt to form and maintain communion and fellowship: Plato, deff., p. 411 e.; Aristotle, pol. 3,13 (p. 1283a, 38; eth. Eudem. 8, 10, p. 1242a, 26 κοινωνικον ἄνθρωπος ζοων); Polybius 2, 44,1; Antoninus 7, 52. 55; often in Plutarch; πράξεις κοινωνικαι, actions having reference to human society, Antoninus 4, 33; 5, 1.
2. inclined to make others sharers in one's possessions, inclined to impart, free in giving, liberal (Aristotle, rhet. 2, 24, 2 (where, however, see Cope); Lucian, Tim. 56): 1 Tim 6:18.*
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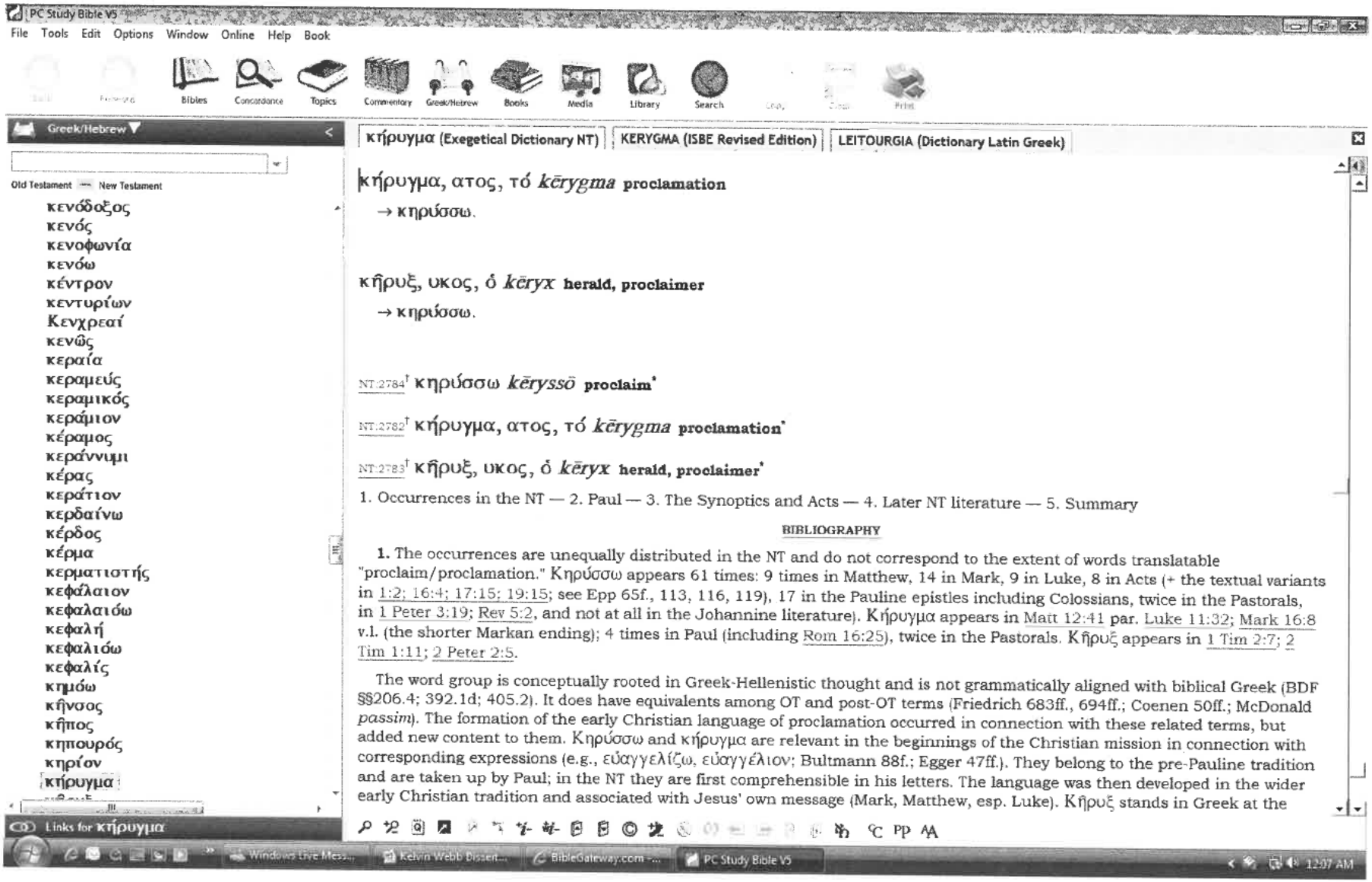
Figure 6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κήρυγμα (Exegetical Dictionary NT) KERYGMA (ISBE Revised Edition) LEITOURGIA (Dictionary Latin Greek)
κήρυγμα, ατος, τό kērygma proclamation
→ κηρύσσω.
κῆρυξ, υκος, ὁ kēryx herald, proclaimer
→ κηρύσσω.
NT:2784 κηρύσσω kēryssō proclaim
NT:2782 κήρυγμα, ατος, τό kērygma proclamation
NT:2783 κῆρυξ, υκος, ὁ kēryx herald, proclaimer
1. Occurrences in the NT — 2. Paul — 3. The Synoptics and Acts — 4. Later NT literature — 5. Summary
BIBLIOGRAPHY
1. The occurrences are unequally distributed in the NT and do not correspond to the extent of words translatable "proclaim/proclamation." Κηρύσσω appears 61 times: 9 times in Matthew, 14 in Mark, 9 in Luke, 8 in Acts (+ the textual variants in 1:2; 16:4; 17:15; 19:15; see Epp 65f., 113, 116, 119), 17 in the Pauline epistles including Colossians, twice in the Pastorals, in 1 Peter 3:19; Rev 5:2, and not at all in the Johannine literature). Κήρυγμα appears in Matt 12:41 par. Luke 11:32; Mark 16:8 v.l. (the shorter Markan ending); 4 times in Paul (including Rom 16:25), twice in the Pastorals. Κῆρυξ appears in 1 Tim 2:7; 2 Tim 1:11; 2 Peter 2:5.
The word group is conceptually rooted in Greek-Hellenistic thought and is not grammatically aligned with biblical Greek (BDF §§206.4; 392.1d; 405.2). It does have equivalents among OT and post-OT terms (Friedrich 683ff., 694ff.; Coenen 50ff.; McDonald passim). The formation of the early Christian language of proclamation occurred in connection with these related terms, but added new content to them. Κηρύσσω and κήρυγμα are relevant in the beginnings of the Christian mission in connection with corresponding expressions (e.g., εὐαγγελίζω, εὐαγγέλιον; Bultmann 88f.; Egger 47ff.). They belong to the pre-Pauline tradition and are taken up by Paul; in the NT they are first comprehensible in his letters. The language was then developed in the wider early Christian tradition and associated with Jesus' own message (Mark, Matthew, esp. Luke). Κῆρυξ stands in Greek at the
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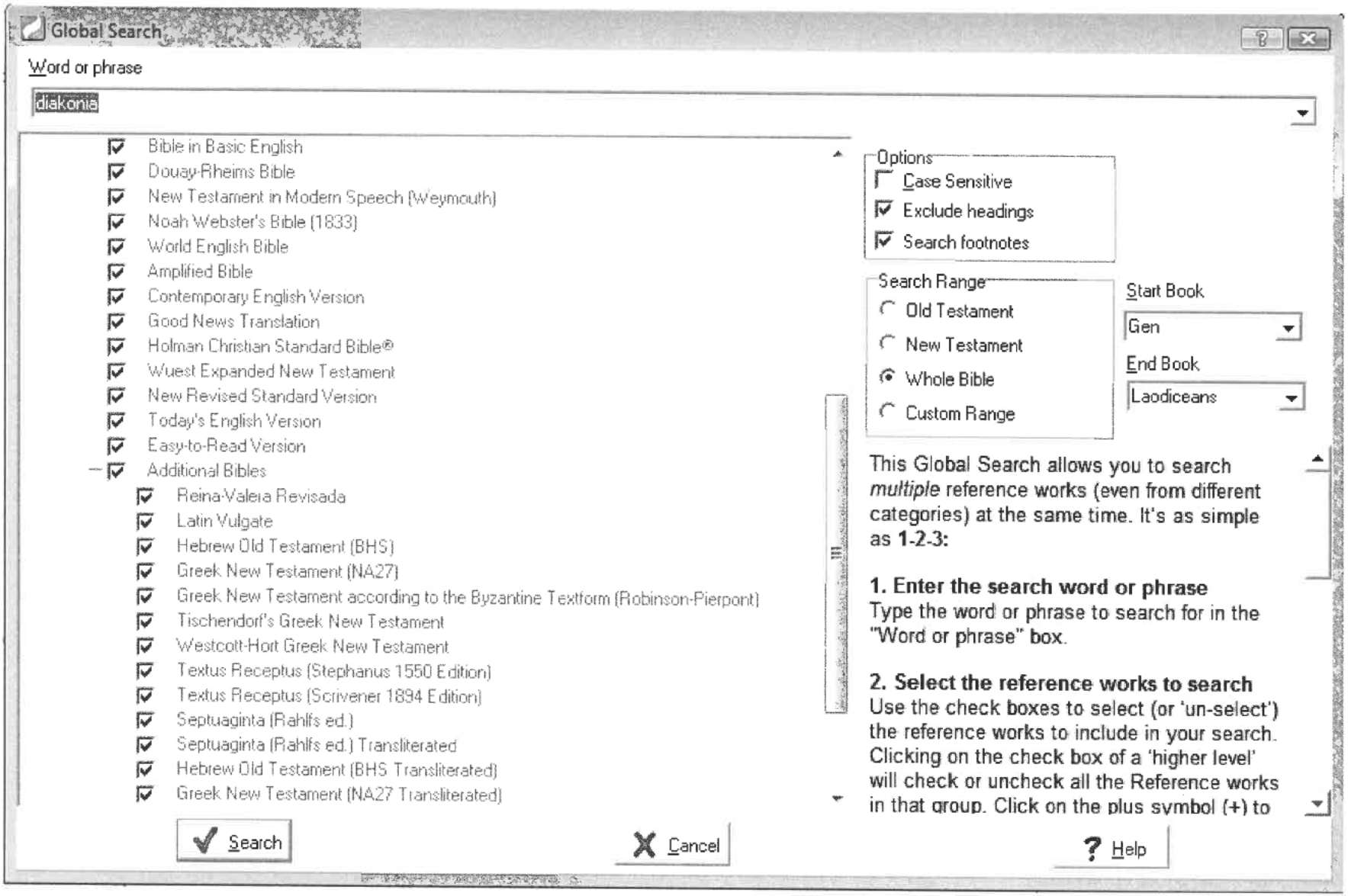
Figure 7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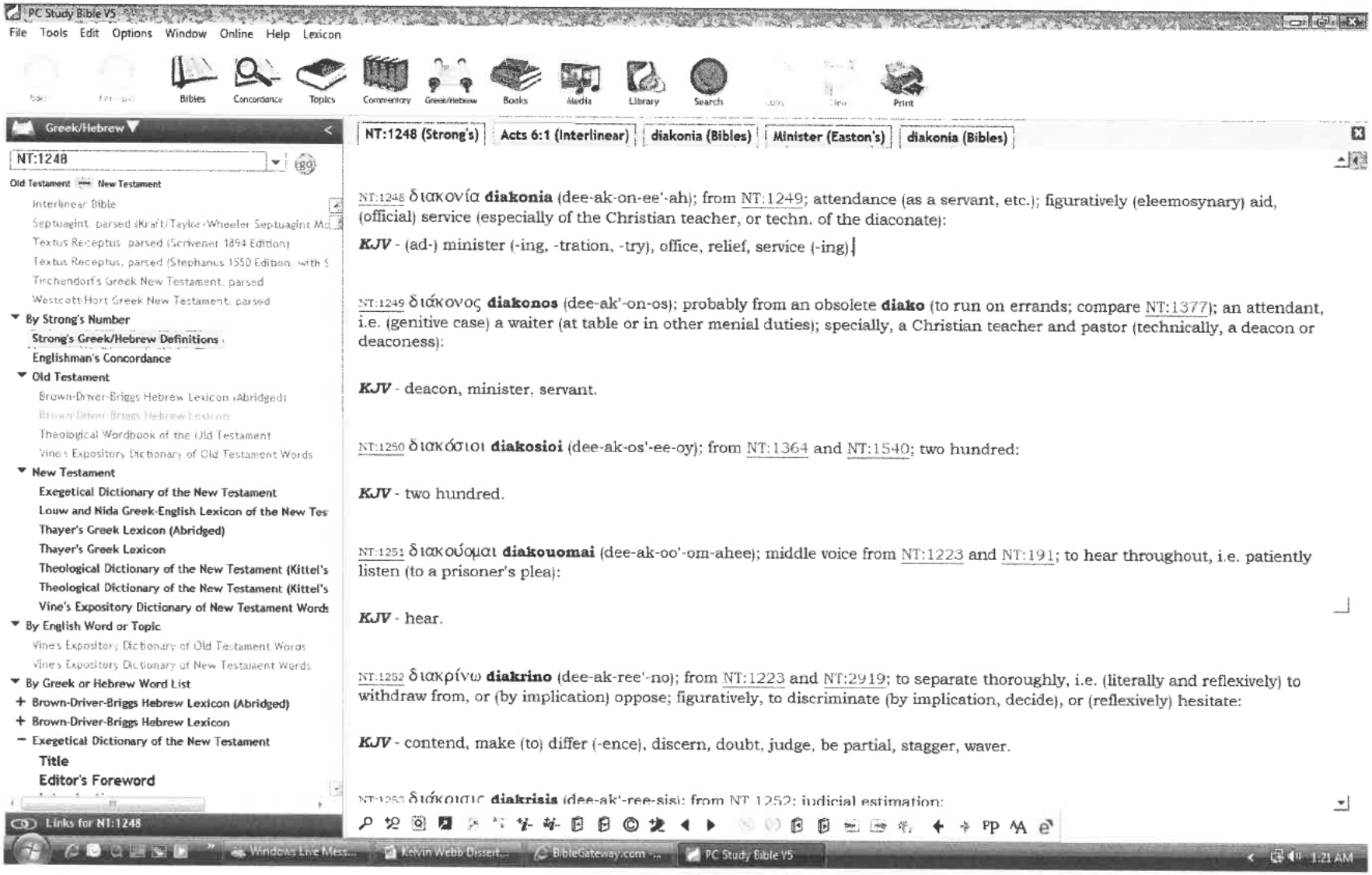
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NT:1248 διακονία diakonia (dee-ak-on-ee'-ah); from NT:1249; attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or techn. of the diaconate):
KJV - (ad-) minister (-ing, -tration, -try), office, relief, service (-ing).
NT:1249 διάκονος diakonos (dee-ak'-on-os); probably from an obsolete diako (to run on errands; compare NT:1377); an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess):
KJV - deacon, minister, servant.
NT:1250 διακόσιοι diakosioi (dee-ak-os'-ee-oy); from NT:1364 and NT:1540; two hundred:
KJV - two hundred.
NT:1251 διακούομαι diakouomai (dee-ak-oo'-om-ahee); middle voice from NT:1223 and NT:191; to hear throughout, i.e. patiently listen (to a prisoner's plea):
KJV - hear.
NT:1252 διακρίνω diakrino (dee-ak-ree'-no); from NT:1223 and NT:2919; to separate thoroughly, i.e. (literally and reflexively) to withdraw from, or (by implication) oppose; figuratively, to discriminate (by implication, decide), or (reflexively) hesitate:
KJV - contend, make (to) differ (-ence), discern, doubt, judge, be partial, stagger, waver.
NT:1253 διάκρισις diakrisis (dee-ak'-ree-sis); from NT:1252; judicial estimation:
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Figure 9

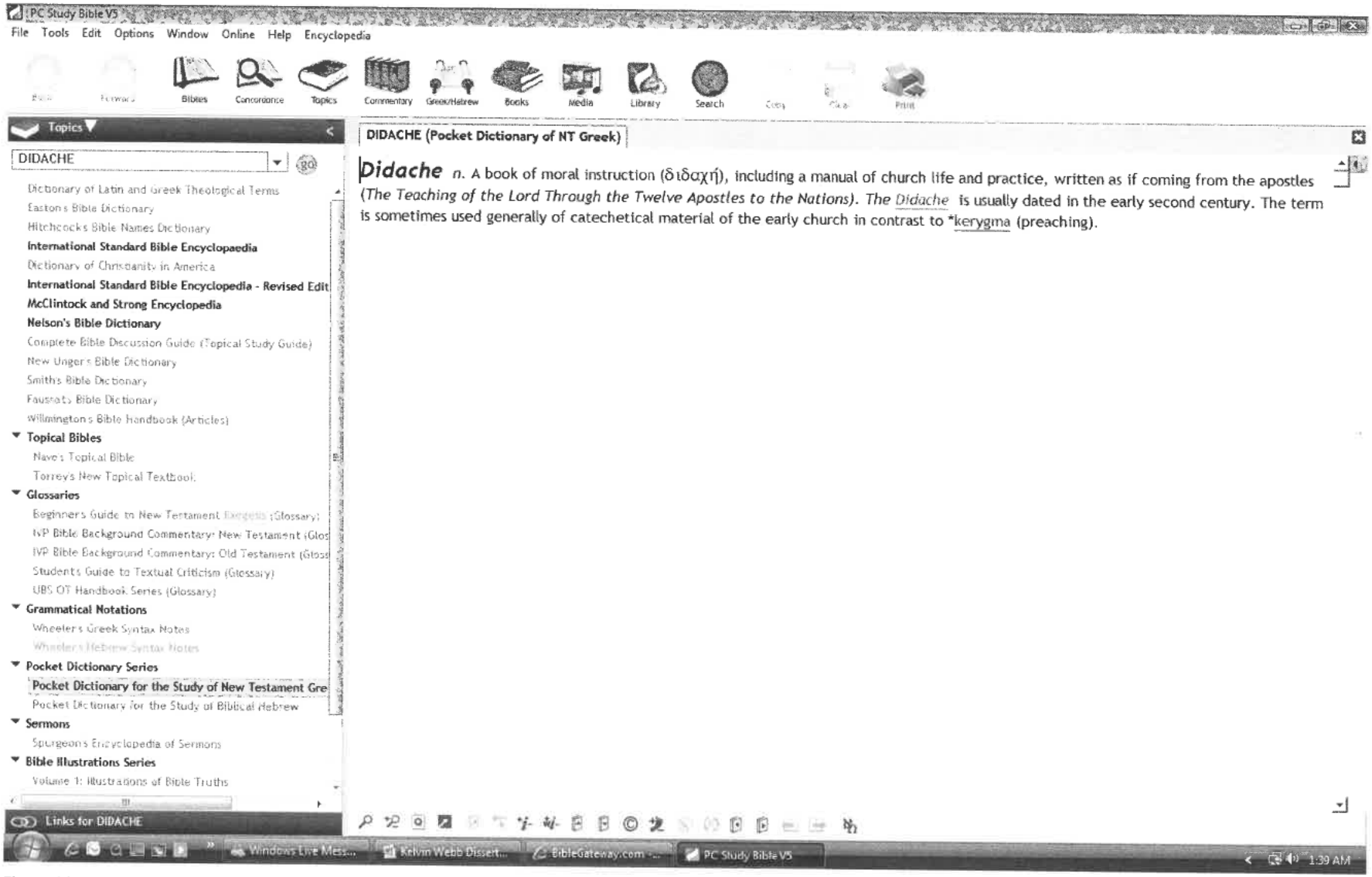
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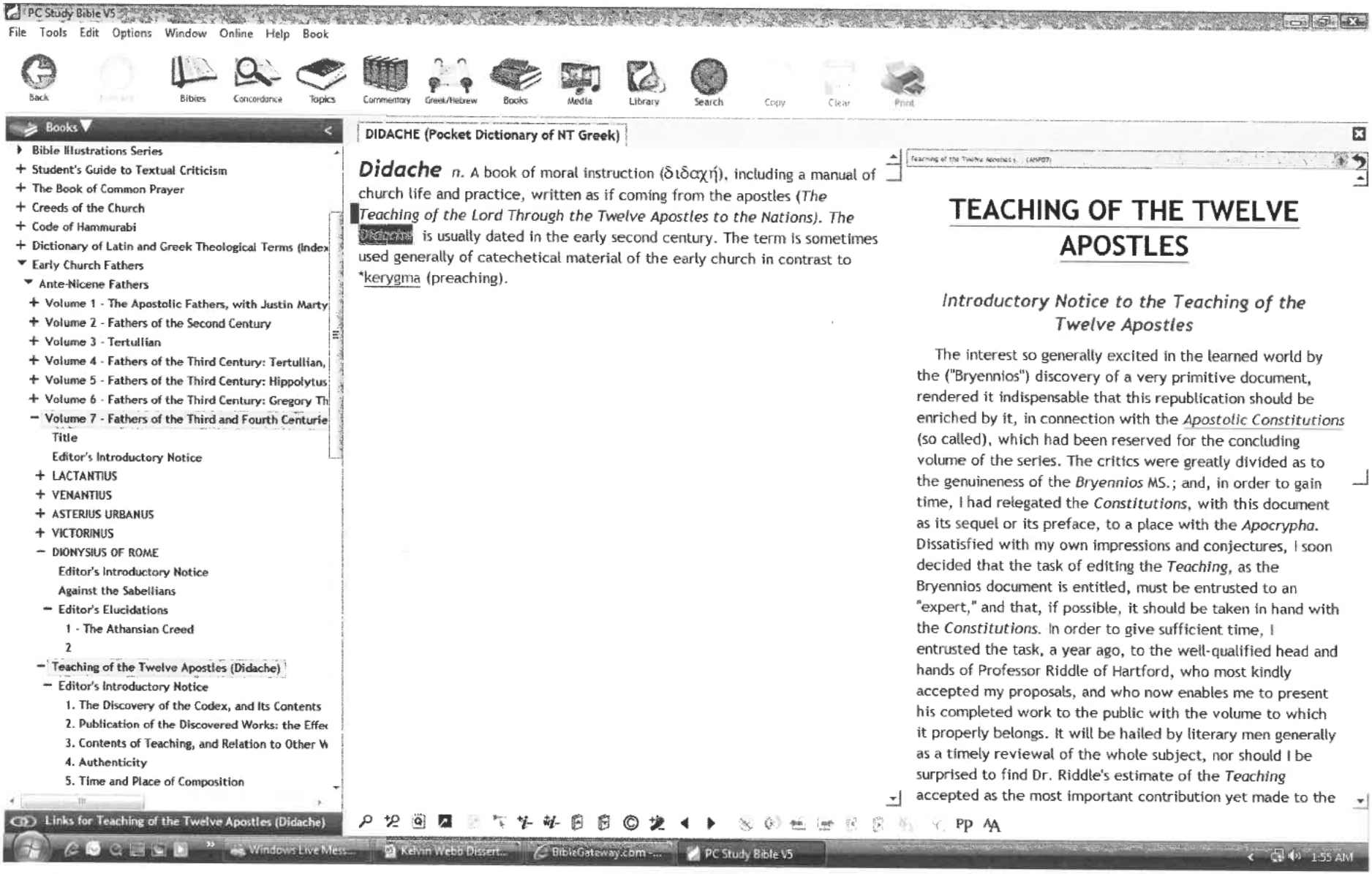
Figure 10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TEACHING OF THE TWELVE APOSTLES
Introductory Notice to the Teaching of the Twelve Apostles
The interest so generally excited in the learned world by the ("Bryennios") discovery of a very primitive document, rendered it indispensable that this republication should be enriched by it, in connection with the Apostolic Constitutions (so called), which had been reserved for the concluding volume of the series. The critics were greatly divided as to the genuineness of the Bryennios MS.; and, in order to gain time, I had relegated the Constitutions, with this document as its sequel or its preface, to a place with the Apocrypha. Dissatisfied with my own impressions and conjectures, I soon decided that the task of editing the Teaching, as the Bryennios document is entitled, must be entrusted to an "expert," and that, if possible, it should be taken in hand with the Constitutions. In order to give sufficient time, I entrusted the task, a year ago, to the well-qualified head and hands of Professor Riddle of Hartford, who most kindly accepted my proposals, and who now enables me to present his completed work to the public with the volume to which it properly belongs. It will be hailed by literary men generally as a timely reviewal of the whole subject, nor should I be surprised to find Dr. Riddle's estimate of the Teaching accepted as the most important contribution yet made to the
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Figure 11

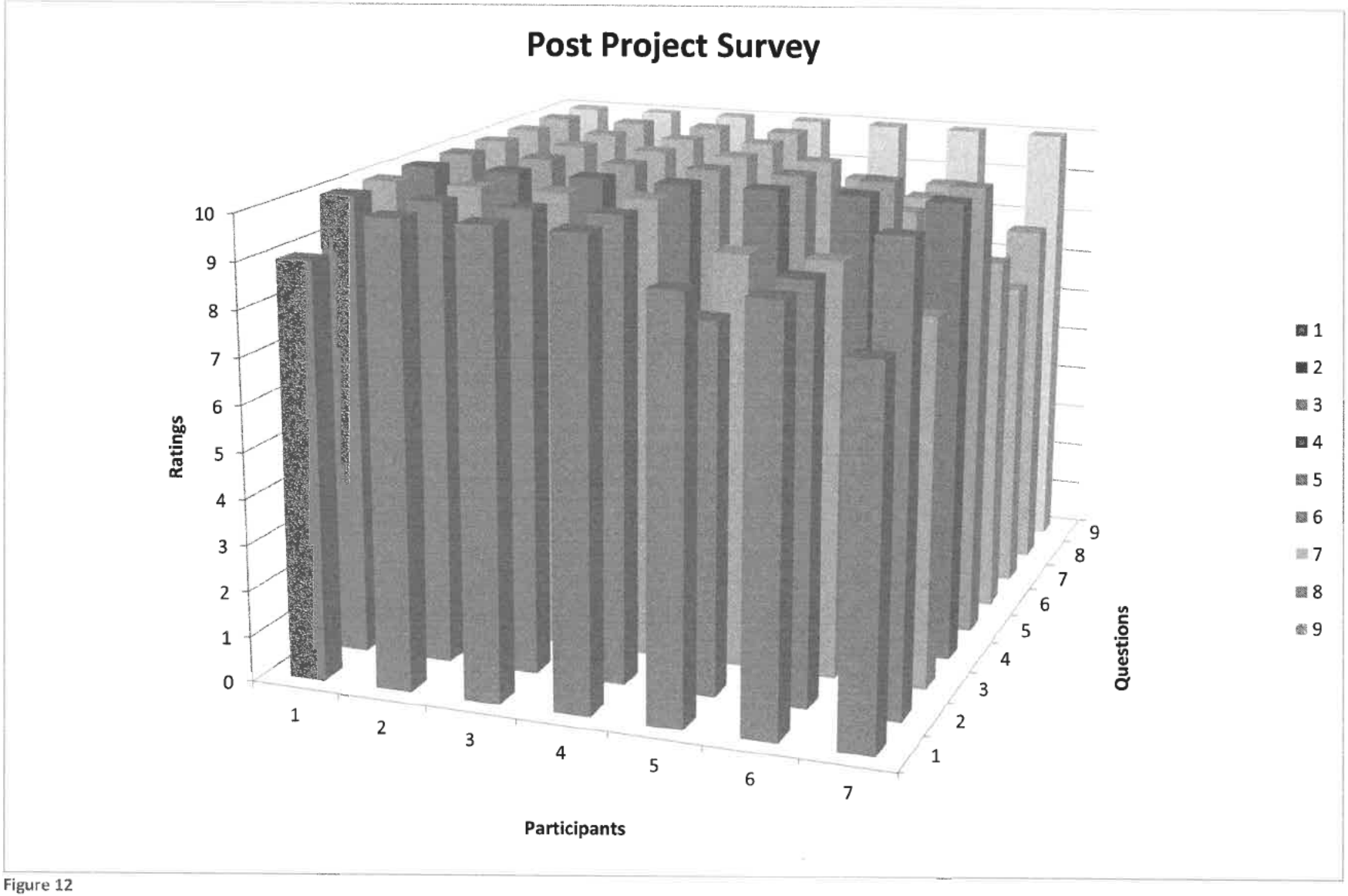
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Figure 12

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